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PROCEEDINGS

OF THE

SEVENTEENTH ANNUAL CONVENTION

OF THE

State Sabbath School Association

OF

CALIFORNIA.

HELD IN OAKLAND MAY 6–8, 1884.

SACRAMENTO:
H. A. WEAVER, PRINTER, VALLEY PRESS.
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PROGRAMME.

THE SHEPHERD AND HIS FLOCK.

TUESDAY, P. M., MAY 6TH.

4 o'clock. Meeting of Delegates, for Prayer and Praise, and assignment of Delegates.

4:30. Executive Committee meeting.

EVENING.

SHEEP HAVING NO SHEPHERD:

"I have compassion on the multitude."

7:00. Open Air Service.

7:45. Song Service, led by A. M. Benham.

8:00. Address of Welcome and Response, Rev. F. A. Horton, and H. C. Sigler.

8:30. Sabbath School and the Christian Family, opened by Rev. C. C. Stratton, D. D.

WEDNESDAY, A. M., MAY 7TH.

6:00. Prayer Meeting. UNDER SHEPHERDS OF THE FLOCK:

"Take heed therefore unto yourselves and to all the flock."

THE FOLDS OF THE FLOCK:

"There shall be one fold and one Shepherd."

9:00. Organization.

Election of Officers.

Report of Executive Committee.

Report of Statistical Secretary, Secretary, and Treasurer.

Appointment of Committees.

10:00. THE SHEPHERD HIMSELF:

"Ye Shepherds, hear the word of the Lord." Bible reading, (23d Psalm,) Rev. R. Patterson, D. D.

10:30. The Shepherd—The Protector and Guide of the Flock. Address, by Rev. H. A. Sawtelle, D. D.

11:00. The Shepherd's Help—Sought by Pastor, Superintendent, and Teachers. Opened by Rev. T. B. Stewart.

WEDNESDAY, P. M.

2:00. UNDER SHEPHERDS IN COUNCIL:

"Ye my flock are men, and I am your God."

Redistricting of the State.

2:30. Plans for 1884–5. Address and Discussion, H. C. Sigler.

SEARCHING FOR THE FLOCK:

"And He calleth His own sheep by name, and leadeth them out."

3:00. Normal Classes and Institutes.

3:30. County and Township Conventions, opened by C. F. Copeland.
4:15. The Secretary and his Work. Address, by W. M. Searby.
4:30. The Sabbath School as an Evangelistic Agency. Opened by Rev. C. S. Sprecher.

Outside meetings in First Presbyterian Church.

3:00. "Feed my Lambs."

Primary Teachers' Meeting, led by Mrs. Wm. Sublette.

4:00. Children's Meeting, Addresses, etc. Rev. John Rae.

WEDNESDAY EVENING.

In the Green Pastures:

"I will lead them out and feed them."

7:00. Open Air Meeting, conducted by E. G. Northrup.
7:45. Song Service.
8:00. Greetings for Fellow Workers. Reports.
8:30. The Teacher and his great Weapon—"The Word." Address by Rev. J. P. Macaulay.

THURSDAY, A. M.

6:00. Morning Prayer Meeting.

Feeding the Flock:

"I will set shepherds over them, who shall feed them."

9:00. Teachers' Meeting. Lesson for next Sabbath, led by Rev. E. G. Beckwith, D. D.
10:00. Training Young Converts. Opened by Rev. Arthur Crosby.
10:30 Sabbath School Literature. Opened by Rev. J. B. Thompson, D. D.
11:00. Report on Yosemite Chapel.
11:15. Reports of other Committees, and unfinished business.

THURSDAY, P. M.

Tending the Flock.

2:00. How to conduct a Sabbath School. Opened by J. M. Haven.
2:45. How to teach the Lesson. Opened by Rev. M. M. Booard.
3:15. Importance of Systematic Beneficence. Opened by H. B. Underhill.

Keeping out the Wolves.

3:45. Temperance Work in the Sabbath School. Opened by Rev. John Coyle.
4:45. Question Drawer. Rev. M. C. Briggs, D. D.

THURSDAY EVENING.

7:00. Open Air Meeting.

"Beside the Still Waters."

7:45. Song Service.
8:00. Address—Rev. E. R. Dille.
8:15. Address—Rev. C. D. Barrows, D. D.
8:30. Address—President of the Convention.

Benediction.

OFFICERS.

President,

REV. HENRY H. RICE.....1610 Seventh Street, Sacramento

Treasurer,

DR. R. E. COLE.....1013½ Broadway Street, Oakland

Secretary,

WILLIAM F. GIBSON....916 Washington Street, San Francisco

EXECUTIVE COMMITTEE.

M. M. GIBSON, D. D., *Chairman.*

CLASS OF 1885.

D. E. BUSHNELL, D. D.....San José
REV. T. S. DUNN.....Sacramento
SELDEN STURGES.....San Francisco
REV. R. S. SYMINGTON.....Danville

CLASS OF 1886.

J. W. BUTLER.....San Francisco
A. S. FISKE, D. D.....San Francisco
W. L. GITHENS, D. D.....San Francisco
H. A. SAWTELLE, D. D.....San Francisco

CLASS OF 1887.

M. M. GIBSON, D. D.....San Francisco
CHARLES GEDDES.....San Francisco
H. C. SIGLER.....Los Angles
J. W. WHITING.....San Francisco

JOURNAL

OF THE

SEVENTEENTH ANNUAL CONVENTION.

OAKLAND, TUESDAY, May 6th, 1884.

THE delegates to the Seventeenth Annual Convention of the California State Sabbath School Association assembled at the First Congregational Church, Oakland, on Tuesday, May 6th, at four o'clock P. M., the following half hour being devoted to praise service.

The Executive Committee met, but owing to the absence of a quorum, no business was transacted. In the meantime, a committee assigned delegates from abroad to comfortable quarters.

TUESDAY EVENING, May 6th, 1884.

In the evening a large audience assembled at the Church. The services were opened at 7:45 P. M. with a song service, conducted by Professor A. M. Benham. The President, H. C. Sigler, then invited all members of the Executive Committee to seats on the platform. The audience then arose, and sang "Praise God from whom all blessings flow." Reading of the Scriptures then followed, President Sigler remarking, "Never go to a Sabbath School Convention without taking your Bible." He also called attention to the general topic of the Convention, being "The Shepherd and His Flock." The audience then read responsively the first sixteen verses of the tenth chapter of John. Rev. M. M. Gibson, D. D., read I Peter, v. 2, 3, 4, and Rev. John Kimball read Hebrews xiii: 20, 21. The audience next sang, "Saviour like a shepherd lead us," remaining standing during prayer, led by Rev. C. V. Anthony, followed by the singing of "All hail the power of Jesus' name."

The audience then took their seats, and the "Address of Welcome" followed, which was delivered on behalf of the citizens of Oakland, by Rev. Francis A. Horton. Rev. Mr. Horton was introduced by the President, and spoke as follows:

My Brothers and Sisters in the Sunday School work:

It seems incredible that a whole year has rolled away since we met together in the City of Los Angeles, on this same blessed business for Christ.

But such, indeed, is the condition of things. One whole year of opportunities has passed away—opportunities never to return. How we have improved them—how we have failed to make a use for them—only God and we know. With penitent hearts—with hearts full of gladness for what we have done, and what we have been permitted through God to accomplish—we come together again to-night to lay our hearts, side by side, on the altar of God, in perfect consecration—bringing out the truths that we have remembered, and have exercised to some extent; and to go back to our homes, we trust, better prepared for the work than ever we have been in the past.

I welcome to the City of Oakland—but I have no time for courtesy. Life is too short, and the business before us too pressing. Many of you have come long distances—away from business that interests you at home. We have no time to spend a single moment in anything more than to say, we love you as fellow workers in the Great Sunday School Army, and we welcome you to a city which, if it does not prove its hospitality and its gladness to see you by its acts, I have falsified no word of mine by presenting before you that such shall be your reception.

Oakland is well known to you. I need say nothing of that—nothing of our churches—nothing of our good homes—of our population. You know that we welcome you from the depths of our souls, because we know that the work you are doing is a work that lies at the foundation of good order—of good society—at the foundation of the church—of the nation. The character in which you come, and in which we welcome you, is that of teachers sent from God. When I think of the Sabbath School, I want you, if you will let me, to talk as you do to your children.

In the first place, recollect that you have a commission from God, as much as the man who stands in the pulpit; and on that commission you are to go forth and gather these children into classes, and instill into their minds those principles—so pure and so heavenly—that will build them up into that beautiful character that all men most admire. Men whom the church will admire—men whom mothers will admire—men upon whom we shall all look, as they come to take their places in society, as beautiful specimens of this human

race, redeemed in the blood of Jesus Christ, and sanctified to his own work. I want every teacher here to-night to feel that their work is as redeeming a work as angels with a Divine commission—a commission in the execution of which depends the future of this State. I want every man and woman to feel particularly that he has a commission from God to do it.

Then the second naturally follows—the sender must have an object in his mind when he sends his messenger. God has sent you, then, for a particular purpose. He does not send us out to skirmish around. He has a definite object, and that is work to see that the character of that child is built up solidly and symmetrically, from foundation stone to turret, on the Lord Jesus. "For me to live is Christ," is the thought that we are to put into the minds of the children—a thought that the world commends—that no one can say is bigoted—that no one can say is sectarian; a thought that commends itself to all right minded men and women. You are to develop the principles of Christ's holy religion in them, and through them, so that they may obey His law—so that He may enter into them. This is the end for which we teach.

Following, then, in the third place, there must be intimate relations existing between the sender and the one sent.

The relation, of course, in the first place, must be one of perfect harmony of intent. The teacher who goes out must intend to bring his spirit, through its functions of love and affection, into harmony with the spirit of God, who sends him. He must endeavor to grasp God's love. He must look up to God above, and imagine that he hears God saying, "Feed this lamb with such food; lead it into such pastures of truths of life." I say the one sent must be bound to the Infinite; therefore he must be a praying man. He must walk with God, and no teacher can do a work thoroughly except he does this. The highest type of preaching is the highest type of teaching. Why, my friends, there is not a nobler work beneath the stars than this.

Well, then, in the fourth place, there must be a particular position that a teacher must occupy before he can be satisfied that he does the work of Him that sent us, according to His mind and will—before he can work easily, and without fretting, and without opposition. Now what is it? In the first place, it is that position where we simply abandon ourselves, wholly and unreservedly, lovingly and trustingly, into the hands of God, so that we are conscious that we are God's creatures; so that in our communion with God we get an experience for His work; and when we speak to the children, we are talking about something that we *know*—something that has done us good, and that we know will do them good; and so, by bringing ourselves into perfect harmony with God, we speak with the accent of conviction, and unless a man speaks with the accent of conviction, he has not a good heart. We do not want a man who begins to mumble on the

stand, "I do not know why that this thing is so;" we want a man who *knows.*

Why, my dear friends, should not a man be positive if he has anything to say at all? If a man has been blessed with an experience, should he not be as positive in its teaching as it is in his own experience? And must I go on, through my whole life, saying "I do not know that this thing is so. I guess, perhaps that is so, and that perhaps the other is not so;" that experience may have been something; that may have been nothing. Out on the whole business! If I stand upon a rock, and if I *know* the rock is there, why should not I be positive?

The first thing you have to do is to abandon your service unto God, that you may have an experience; and when you get that experience, you will not go to your classes to teach the lesson the way of the last religious paper you got the idea from, and then explain, and point them out. No, no; you will have your heart full of the power and truth of the Gospel—it will be a power from God.

The next thing is, that in addition to this abandonment, we are to have a perfect trust—to take hold upon God so that we expect to see Him work out His blessed will in us and through us every day. A man cannot preach the Gospel unless he expects to have it. A man cannot look over the congregation, week after week, preaching the truth, and expect to reach the hearts of men, and not look to see God with him. Why, you would take the very life out of the preaching! We must expect results, immediate results, that are larger in their full operation.

In conclusion, the teacher is sent of God. He is armed by prayer, by praise, by love, looking every day to see evidence that one or another of his scholars is being brought to Christ. If he is right on his own particular ground, then if there is no conversion, it is a small matter for him as far as anxiety is concerned, for he has laid that burden at the bar of Christ, and he carries a song away. In this character we welcome you to our beautiful city, to our homes of tenderness and love, and may God bless you here and in your future work.

The President, H. C. Sigler, Esq., of Los Angeles, then spoke as follows:

This is a right royal welcome, from a royal people, and comes from a right royal city of one of the most royal of States of this great Commonwealth. And royal as it is, it is not a bit better, nor more than we expected; and I am reminded that it is not the first time you have welcomed this Convention of Sabbath School workers to your beautiful city and your homes; nor is it the second time; but it is the third time you have extended this welcome. Last Winter we learned that you had a large and enthusiastic Convention in this city, and we won-

dered to ourselves what effect it would have upon this Convention. But if this is the kind of welcome and the kind of hospitality that you extend to the Convention here, I think you may as well put yourselves in order, and be ready for business. We come from the vine clad hills, and the plains of the north, and from the orange groves of the south—from the inland cities, and the cities beside the sea—with our Christian greeting. We come, after another year of toil and pilgrimage, to pitch our tent in your city. We come from our various fields of labor, and of usefulness, for Him for whom we have been as under shepherds. Like the old Jews, we come to this our annual love feast—the feast of tabernacles. And I pray it may be a feast of fat things to the people of the Sabbath School Convention.

The thought of the responsibility that Brother Horton has raised goes to my heart. I trust that this Convention will press upon every Sabbath School the necessity of having the Bible in the hands of the teachers and scholars. I trust that this Convention will be made, more than ever, to feel the great responsibility of this work, and its great importance.

A celebrated naturalist, while in Africa, heard a twittering sound in a tree, and looking up to ascertain the cause, saw a bird flying about, and a large serpent winding its way up the tree toward the bird's nest. The bird quickly flew away, but soon returned with a leaf in its bill, which it placed over the nest of its young; and flying away again, returned with another, and another, until they were completely covered, when she flew to an adjoining limb. As soon as the serpent had found its way to the nest, and had reached out its fangs to take the young, it fell to the ground as if struck by a bullet. The mother, to protect her young, had brought the leaf of the upas tree—a deadly poison to snakes. So should we endeavor to cover the minds and hearts of the children with the leaves of God's Word, to save them from the efforts of that old serpent, the destroyer of our souls. Our work is great and important, not only because of the Book, but because of the class; the greater part of whom we teach are children. The impressive time of life, as has been compared to a white sheet of paper, or the uncut marble which the sculptor makes most beautiful.

It is said of John Randolph that he said: "They call me a Frenchman. I never was a Frenchman; but I would have been a French atheist if it were not for the recollection of the time when my mother taught me one day to say 'Our Father which art in Heaven.'" Then, fellow workers, let us endeavor to impress the truth on the minds of the children, because early impressions are the most lasting; and we tender our hearts and hands to you in this great work of saving the young of our land, and of sowing the seed in their youthful minds, taking care that we who sow the seed, should rip up the noxious

growth. We ought to keep our children with the flock in the field, and to rescue them if they have wandered away.

It is said of an old Roman General, that once on a great procession day in Rome, hearing the old men shouting, "We have been brave," the old man said, "These will soon pass away, and who will take care of the country?" Soon the young came along with the shout, "We are brave." He said, "These, too, will soon be gone; who will take care of the country?" Presently it was said, "Here come the children," and he listened to hear their shouts. Presently he heard it ringing out, full and strong, "We will be brave," and he said, "It is enough; the country is safe." So it is with our children; they are not only the hope of the country, but the hope of the Church. We need more fully to train them uprightly to the true and the good, because they must take our places. I thank God for the friends I see here. What a wondrous thing Christian friendship is! What a blessing is Christian love! These will not pass away, but earthly things will pass away. God grant that this annual Convention of Christian workers shall be made closer than ever in bonds of truth and love, and may it be a blessing to you in your homes and in your families. And may we be gathered, by and by, on the banks of the River, where we shall sing the praises of redeeming love—saved by His most precious blood.

The hymn, "Blest be the tie that binds our hearts in Christian love," was then sung, after which Rev. C. C. Stratton, D. D., of San José, was introduced, and addressed the Convention on—

THE SABBATH SCHOOL AND THE CHRISTIAN FAMILY.

I believe my subject is the "Relation of the Sunday School to the Family," and that question depends upon one or two collateral questions: the relation of the State to the religious instruction of the young people, and how far the duty of teaching them the Word of God and the principles of Christian religion is remanded by the State to the Church, and the Sunday School, and the family.

And then the relations of the State where we live—of its peculiarities of climate, and its tendency, and so far as that tendency is peculiar, that climate and work, and their tendency will have their influence in the discussion of their relations to the family and the school. And first of all, how far has the State undertaken the instruction of the young? And how far has this duty been left to the Church, and the family, and the Sunday School? Of course one of the principles of the Government of the United States, and the States thereof, is that there shall be a complete divorce between the State and the Church. For a great many years the Bible was read in the schools, and a large measure of religious instruction was intro-

duced into the schools; but it has come to pass of late years that the Bible has been withdrawn from our different common schools, and the duty of instructing the young has been given over almost entirely to the family, the Sunday School, and the Church. The teacher in the schools is not permitted to give any direct reference to the Word of God. The declarations of the different Conventions of the great political parties of the country are in the same line, and forbid the appropriation of any State money toward the religious institutions for young people, under the patronage of any Christian Church.

We shall find, however, that so far as the duty of educating the mind is concerned, the State is always the most munificent in its provisions therefor, but has paid almost nothing toward the moral and religious training.

Now in reference to the part to be performed by the Church, and the family, and the school, in providing for the religious instruction of the young, how is it to be supplied, if at all? and that part which grows out of the peculiarities of the climate, and the relations of the climate to the growth of morals, and the advancement of good order in society. In making a statement of that kind, it may be thought by some that there is no relation at all; and yet I suppose it is a commonplace remark, familiar to us all, that the climate of New England has done almost as much toward the development of the New England character as that of religion itself. It is true, that when the Puritans were driven from their homes by their hardships, and compelled to expatriate themselves; it is true, that when they came to this country, they brought their religious principles with them; but notwithstanding that, and their extending their influence from generation to generation, they have made the Bible a study in some seasons of the year, or around their hearths and private life.

Though they are compelled to work a greater part of the year, in order that they may live the remainder, yet part of the time the climate compels them to gather around the fireside, and the strong family bond which keeps them together has, I have no doubt, been largely the product of its climate. If we go across the ocean, we shall find the condition of things illustrative of this.

Compare France with its neighbor Germany. In the one the people live a great part of the time out of doors. They sit at the doors of their *cafes*, and sip their teas, or their wines, or their absinthe, and they can and do spend most of the time out of doors, and that at about all seasons of the year, both day and night. The tendency is to looseness and immorality.

In Germany, under its peculiar climate, the people are compelled to spend the time, part of the year, in-doors. And the strong love of the children toward the parents, the close bonds of affection between husband and wife, and between children and the household, and all members of the household, grows stronger under the influence which draws them in-doors. A similar order of things has been prevailing

in New England, and prevails more or less in the other States of the country.

We come, however, to the Pacific Coast, and here we find the order of things the same. Here we find the people can live abroad during a greater portion of the year. A great part of the time can be spent under the open sky, by day or night, and the consequent tendency, as in France, is to loosen the family bond. The people may grow up and develop as artists, but that is not all that is to be desired. If we had a cold Winter during six months of the year, we might not be able to glorify our beautiful climate so much, but we would have a more religious people. And then the small and pitiful yards in Oakland also play a part in the influence of the climate toward the young, the people seeking abroad for the exercise they cannot get at home. And they also tend, more or less, to keep our children away from us a greater part of the time. There is no strong attraction at home sufficient to keep them there, and nothing out of doors to drive them within. We must attract them to the home circle. There is also something in the produce of our climate and work. In California our climate brings forth abundantly at almost all seasons of the year, and we can labor less than perhaps in any other portion of the United States. I would bring to the attention of the Christian workers, that there is a peculiar danger growing out of our richest production of the soil. I allude to the grape. It is true, it is raised also for raisins, and can be made profitable in a great many ways, and yet they who have been spending their lives in the wine districts, say that it is one of the most dangerous fruits of our climate, and one to which we need to look closely, that our young people may not lose themselves in drink. In such a climate as ours, under these peculiarities, its southern skies, its delightful evenings, our children are growing up, day by day, with the tendency to loosen the family bond. The family must take a part in Christian culture. In the short time devoted to the study of the Scripture in the Sabbath Schools, the teacher alone cannot impress the pupil so powerfully as to counteract the tendencies which are acting upon him all the week.

The time devoted to the study of the lesson is also too short—only half an hour. It is *not* sufficient to counteract the evil influences acting upon the mind and heart of the child during the week. There must be something more to reinforce his good resolves, and we must depend very largely for the instruction of young people to the home. I hope the parents will take the matter in hand, and devote more time with their children to religious reading and worship in the home circle, and I would suggest that Sunday evening be set apart for this purpose.

If the parents will take this subject in hand, it seems to me we will have answered the questions suggested in the subject given for consideration, as to how the Family, and the Sunday School, and the Church, are to be brought into close relationship.

The President then invited any delegates who had not been assigned quarters, and any persons who were willing to receive delegates, to come forward, or hand their names to the Secretary.

Delegates were also asked to hand in their credentials.

It was ordered that a telegram of greeting be sent to the Missouri State Sabbath School Convention, in session in St. Louis.

The President read the names of those selected to act on committees, as follows: Committee on Nominations, Rev. M. M. Gibson, Dr. R. C. Cole, and C. F. Copeland. Committee on Credentials, Rev. W. S. Urmy, Rev. H. H. Dobbins, Rev. D. Willey.

An early prayer meeting was announced to take place to-morrow, at 6 A. M., and the regular session at 9 A. M.. The different committees to meet at 9 A. M.

"Lord dismiss us with thy blessing," was then sung. Rev. F. A. Horton pronounced the benediction, and the audience were dismissed.

SECOND DAY.

WEDNESDAY, May 7th, 1884.

The early prayer meeting was held in the chapel this morning, at 6 o'clock, conducted by Mr. A. S. Evans, of San José.

MORNING SESSION—9 O'CLOCK.

The regular morning session was held in the chapel. The meeting was called to order by the President, H. C. Sigler, of Los Angeles, when the following opening exercises took place: The audience sang, "Jesus, Lover of my soul." Rev. Mr. Woodward read 2 Tim., 2 Chap., and Rev. M. C. Briggs, D. D., led in prayer, followed by the singing of "Ho, reapers of life's harvest."

It was announced by a member of the Convention that a book had been provided, to be seen in the room to the left, in which all delegates were requested to sign their names.

REPORTS.

The report of the Committee on Credentials was presented by Rev. W. S. Urmy, Chairman.

A motion was made and seconded to adopt the report of the Committee on Credentials, as far as completed, which was carried.

It was resolved that those delegates, reported by the committee, who could not regularly present their credentials, be accepted as members of this Convention; and also that all ministers be made members of this Convention, *ex officio.*

The report of the Committee on Nominations was then called for. Rev. M. M. Gibson, Chairman, reported that they had selected Rev. Henry H. Rice, of Sacramento, to be President of this Convention, and of the Association, for the coming year.

Upon a motion made and seconded, the report of the Committee on Nominations was adopted, and the President, Rev. H. H. Rice, of Sacramento, was brought to the platform.

The retiring President, H. C. Sigler, Esq., of Los Angeles, then said:

I am glad to welcome you to this position, and to turn over to you the responsibility, and the honor, and the power of the Presidency of the California State Sabbath School Association. * * * * May God bless you, and make you a blessing to us, and to this Association.

The President, Rev. H. H. Rice, responded as follows:

My Brothers and Sisters of the Seventeenth Annual State Sabbath School Convention of California:

I thank you most heartily for this honor, which you have conferred upon me in selecting me for your President of this Convention, and for the ensuing year. I thank my Brother Sigler for his kind words, and accept this position, deeply conscious of the responsibility which it brings with it.

I first looked on your State Convention in Sacramento. I had just come to California, and I was told that the Convention was to meet in Sacramento. I was there. I was indeed delighted to find the same spirit manifested in California that I had seen in other similar Conventions in the East, and yet even then the State Association had not taken that prominence which it has since.

I have had the pleasure of attending every Sabbath School Convention in California since, except the one last year at Los Angeles. During these years of my residence in this State I have taken great interest in the progress of this Association, and especially while I was a member of the Executive Committee and State Secretary of the Association. I do sincerely rejoice in this day of prosperity, and prominence of character, and strength of position, which has been

largely attained through the labors of the Executive Committee, and the various Presidents whose names appear upon the last page of the programme.

The State Sabbath School Association has become one of the institutions of our State, and I am delighted to say that the prosperity of the past year has been due largely to the untiring enthusiasm, the definite aim, the persistent labors of my honored predecessor, Brother Sigler, of Los Angeles, [applause,] and if I can fill my place this year as well as he filled his place last year, it will be the height of my ambition. The last year was a distinguished one, and this Convention—this Seventeenth Annual Convention—should take a step forward. This Convention should be the beginning of a year of progress, a year of unequalled prosperity. Let this Seventeenth Annual Convention be a meeting which will send its inspiration all over the State! Let us live up to the programme; and in my capacity as President, I shall endeavor to hold you to the programme, and unless it be your pleasure otherwise, shall call to order when it is broken.

Superintendents, officers, teachers, let us in all things invoke the blessing of the Lord, and let this be a meeting for God. So shall it redound to His glory, and to the advancement of the glorious Sabbath School interests of California. I am done. [Applause.]

The Nominating Committee reported also the names of Dr. R. E. Cole, for Treasurer, and William F. Gibson, for Secretary.

For members of the Executive Committee, M. M. Gibson, in place of self; Charles Geddes, in place of self; J. W. Whiting, in place of self; H. C. Sigler, in place of Rev. J. C. Simmons.

The report was adopted, and they were elected.

The report of the Executive Committee was next called for, and was presented by the Statistical Secretary, W. F. Gibson, as follows:

REPORT OF THE STATISTICAL SECRETARY.

At the last Convention, held in Los Angeles during April, 1883, I was elected Statistical Secretary. The State was divided into ten districts, and a President for each was appointed. In June and July of last year certain persons were selected by the State Executive Committee to act as Presidents of the different counties, for the purpose of organizing an Association and holding a Convention in the counties where they resided. These men were chosen both for their interest in the noble cause and for their executive ability. The majority have entered upon their duties with ardor, and have, under the circumstances, done well.

There are a few of the counties in the northern portion of the State

that are thinly settled, where the facilities for traveling are poor, that may not be organized until some time in the dim future. There is, for instance, Alpine County, having less than 200 scholars in its public schools; and Trinity County, containing no Protestant Church within its boundaries. These items should be sufficient to stir the workers in other counties to organize, for they are not hampered with such drawbacks. Their fields are ripe and golden for the fruitage ready to be gathered, only waiting for some enthusiastic, large-hearted man or woman, filled with power from on high to lead and wheel into rank and file those timid ones, distrustful both of their work and home talents. If all the counties in the State could be organized, that would be a blessing and a boon to both old and young. In order to organize a county thoroughly and successfully, it is not always easy to find the right man, but when he is found, let him be appointed, and then let a Secretary be appointed for each county, one who has or will take time, and who is interested in the Sabbath School work, and they two, by corresponding with all the different schools, visiting some of them from time to time, can awaken an interest. After this has been accomplished, a successful convention can be held, and a permanent organization effected. And there must be some organization, in order that the schools already in existence may increase in size and usefulness, and new schools started in neglected neighborhoods.

During the year last past 24 counties have placed their names on the rolls of those holding conventions. Only four or five conventions were held in the previous year, showing a wonderful increase, and, we believe, the harbinger of the grand time coming when every county of this State shall be organized.

The Statistical Secretary has sent blanks and circulars to the Superintendents of all the schools whose names he had on his list. Twice has this been done, except in Los Angeles District; but the reports have been coming in slowly. Many of the schools in the rural districts keep no record, consequently can make no report.

Only about two thirds of the counties of the State are represented at all, and many of those that are represented have but a meager report.

Counties.	No. of Schools	Officers and Teachers	Scholars	Total	Average attendance	Number added to Church from Sunday School
Alameda	22	347	2975	3322	2164	73
Amador	2	27	157	184	125	0
Butte	5	49	359	408	247	2
Calaveras	6	52	273	325	228	2
Colusa	2	22	141	163	110	9
Contra Costa	5	50	268	318	186	0
El Dorado	14	106	632	737	434	23
Fresno	2	29	155	184	120	5
Humboldt	8	106	981	1087	752	0
Lake	2	17	129	146	103	0
Los Angeles	26	369	2746	3115	2040	40
Mariposa	1	5	26	31	25	0
Mendocino	4	36	278	314	220	0
Merced	1	7	75	82	45	1
Monterey	4	30	217	247	176	0
Napa	2	34	227	261	166	25
Nevada	1	10	49	59	35	0
Placer	5	42	272	314	206	14
Plumas	2	27	160	187	93	0
San Bernardino	3	28	232	260	174	0
San Diego	12	109	788	987	516	29
San Francisco	46	961	8582	9543	6341	186
San Joaquin	8	94	729	823	533	9
San Luis Obispo	6	47	432	479	237	12
San Mateo	1	12	98	110	61	0
Santa Barbara	10	92	417	509	386	13
Santa Clara	12	169	1124	1293	861	14
Santa Cruz	16	98	518	616	412	12
Siskiyou	2	18	149	167	95	2
Solano	7	61	411	472	388	7
Sonoma	19	258	1555	1813	1226	43
Stanislaus	5	50	370	420	283	8
Trinity	1	8	48	56	41	0
Tulare	2	28	200	228	135	1
Ventura	1	15	85	100	85	0
Yolo	6	85	601	686	399	25
Yuba	1	10	35	45	40	0
Total	283	3661	27,701	31,367	21,582	676

For the benefit of the incoming Statistical Secretary, I would propose that a person in each county be appointed by the Statistical Secretary to act as his assistant. Let blanks be sent to that person, and let that one send to each school in his county. Then let the returns be collected and sent to the Statistical Secretary. For, unless he is a man of leisure, it will be impossible for him otherwise to attend to the duties of this office. If the county Statistical Secretary be appointed by the county President, it takes some time before both

parties understand what is wanted, and how it is to be accomplished. As I close my connection with this office and leave it to my successor, I will acknowledge that the little I have done has greatly broadened my views in regard to Sabbath School work. It has impressed me that more system, order, and method were needed, and that each school should at least keep a record-book, and be able to make out reports for the State Association.

WILLIAM F. GIBSON,
Statistical Secretary.

It was moved that the adoption of the report of the Statistical Secretary be postponed until all the records from the different counties could be presented.

Secretary Gibson, in replying to the motion to postpone action on the report, said that it would take a great deal of time, and involve a great deal of labor, to finish the report as suggested by the end of the Convention, "according to the way the reports were handed in."

The report was finally received.

The report of the State Secretary, J. T. Hanley, was then presented, as follows:

REPORT OF THE STATE SECRETARY.

To the Officers and Members of the State Convention:

The finger of time points to another year passed in the history of the California State Sabbath School Association. Whatever may have been the victories or defeats of the year cannot now be changed.

Your Secretary does not contemplate making anything like a complete report, inasmuch as he has been located in the southern part of the State, nearly 500 miles from here (Los Angeles). I am unable to report the workings of your Executive Committee, and presume this important Committee will favor this Convention with a report. The matter of statistics has fallen to the lot of our worthy Statistical Secretary, as you have just listened to his report.

Many of you are, doubtless, aware that at our last Convention, held in our city (Los Angeles), in April, 1883, the State was divided into ten districts, with a President in each, and a Secretary in each county of the State. Some counties, however, were not thus provided, owing to lack of persons for the position. This plan was deemed best—most practicable in effecting a more thorough organization of this vast commonwealth.

I fear, however, the anticipations of the promoters of this apparently excellent method have not been fully realized. If I am not in error, there are but twenty-two counties, all told, organized, seven-

teen of which have been done during the past year. There being fifty-two counties in the State, leaves over half yet to be organized.

The tenth district (Los Angeles), comprising the six southern counties, is a banner district, all the counties having wheeled into line. It has, also, held its District Convention at Riverside, April 15th and 16th, 1884. The County of Los Angeles has eight of its seventeen townships organized, and before our annual convention (September), we intend making it a banner county. One township (San José) held a convention since its organization, in the town of Pomona, and I can assure you (as I was present) the sessions were full of interest, thus showing the good effects of meeting together in township conventions, and talking over Sabbath School plans and interests. I think every one present felt stimulated to greater activity in this glorious work. These meetings can have no other effect than for good. I think this year's history of our Association has been marked by greater activity among Sabbath School workers than at any period since its organization. Numerous conventions have been held throughout the State, and many new Sabbath Schools organized.

There were three conventions being held at one time—April 15th and 16th—viz: Fifth District, Sacramento City; Tenth District, Riverside; and San Joaquin County (Stockton). This shows an awakened interest in Sabbath School work, and well it should be, too, as the "harvest is great and the laborers are few." If you will allow me, I wish to present you a few facts for your consideration, in the way of comparison, to show what position our State occupies in this line of work, as compared to some other States.

Quoting from reports given at the last (third) International Convention, held in the City of Toronto, June, 1881, California shows that she has but one person in every $17\frac{3}{4}$ of her population enrolled in the Sabbath Schools; Arkansas one in every $14\frac{1}{2}$; Kentucky one in every $6\frac{1}{2}$, and Connecticut exhibits quite a flattering report, viz: one in every 4 1-5 of her population. Our State does not present a very bright picture, but permit me to say that the above figures were taken from reports of the Second International Convention, there being no reports in for this State in 1881. Let us hope at the next International Convention, which is to be held in June of this year, in the City of Louisville, Ky., our State may make a better showing.

Now let us take Mr. Folger's figures in his statistical report of 1882, and he has a total in Sabbath Schools—officers, teachers, and scholars —41,418. Now let us add twenty-five per cent more to that, and call it 50,000; that looks like a grand army, and so it is, thank the Lord; but we have in this State—children of school age, five to seventeen years—222,860, or nearly 223,000. Let us say there are 25,000 Catholic, Hebrew, and other sects, not usually included in our reports. This would make a grand total of 75,000, but still leaving 148,000 children alone that are without the Gospel of truth. You see at a glance what a vast work we have on our hands, and how are we to do

it? Are you satisfied with past results? Looking at this work in its gigantic proportions, I see no way out of this darkness but to change our tactics. Let every one here resolve to do more this next year than they have ever done before to bring this vast army to the knowledge of the blessed Master. Another plan I have thought of is, for this Association to engage a competent man as Secretary, at a fair salary, and let him employ his entire time in organizing counties and townships, gather statistics, attend to the correspondence, and in every way possible push this Sabbath School work along. This Convention will be called upon to elect four members of the Executive Committee, and delegates to the International Convention. A feature of the past year's work was the publication of the *California Sabbath School Reporter*, a sixteen column paper, issued three times, viz: August, 1883; January, and April, 1884; five thousand copies each time. For this valuable adjunct to our Sabbath School work much credit is due Brother H. C. Sigler.

In conclusion I wish to say, that I sincerely trust that God will bless and prosper the work in the hands of those who will put on the armor for the incoming year, and may we all bear in mind the following: "In the morning sow thy seed, and in the evening withhold not thine hand, for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."

Respectfully submitted.

GEORGE T. HANLEY,
State Secretary.

On motion, the report was adopted.

Brother Cobb, of Santa Barbara, said:

I was very much impressed with this statement as to the growth of the Sunday School work. Out of twenty counties now organized, seventeen of them were organized during the past year. I was led to ask myself what had been done during sixteen years past—what enthusiasm there must have been, or rather the want of it—that only three counties in this State had organized in sixteen years?

President Rice—Laying the foundation, Bro. Cobb!

Bro. Cobb—It is well to lay foundations, but you must not be too long laying them. If seventeen counties have been organized during the past year, during the coming year we should collect the whole number of counties of this State.

Mr. Sigler—We are going to have all the balance next year.

The report of Dr. R. E. Cole, State Treasurer, then followed:

[This report is brought down to July 31st, as many of the returns did not come in until after the Convention.]

CALIFORNIA STATE SUNDAY SCHOOL ASSOCIATION IN ACCOUNT WITH R. E. COLE, TREASURER.

Receipts.

1883.	To balance on hand from last Annual Report, April 23d, 1863		$17 00
April 23—	To Presbyterian S. S., San Rafael	$3 15	
24—	To Folsom Street German M. E. S. S., San Francisco	2 00	
	To Modesto M. E. S. S.	2 85	
	To Shasta Union S. S.	1 90	
26—	To Pine Tree S. S. of Plymouth	1 05	
27—	To Excelsior M. E. S. S., Byron	1 17	
	To Pleasanton S. S.	2 00	
30—	To Lakeport Presbyterian S. S.	1 20	
	To First Congregational S. S. of San Francisco	11 25	
May 2—	To First Congregational S. S. of Santa Barbara	2 25	
4—	To J. W. Whiting, of San Francisco, net proceeds of railroad excursion to Los Angeles	60 00	
5—	To Geyserville S. S.	1 60	
8—	To Howard Presbyterian S. S. of San Francisco	8 10	
	To H. Folger, balance of report of last year	93 36	
12—	To First Congregational Church of San Francisco	20 00	
	To Third Congregational Church of San Francisco	10 00	
	To Plymouth Church of San Francisco	10 00	
	To Second Presbyterian Church, Oakland	5 00	
	To Westminster Presbyterian Church, Sacramento	10 00	
	To Y. M. C. A., Los Angeles	10 00	
	To First Presbyterian S. S., Davisville.	5 00	
	To First Congregational S. S., San Bernardino	5 00	
	To Presbyterian S. S., San Diego	5 00	$271 88
	Amount carried forward		$288 88

	Amount brought forward			$288 88
May 31	To Howard Presbyterian Church, San Francisco	$10 00		
	To Calvary Presbyterian Church, San Francisco	20 00		
	To Howard Street Presbyterian Church, San Francisco	10 00		
June 2	To First M. E. S. S., Oakland	10 00		
5	To Sixth Street M. E. S. S., Sacramento	10 00		
9	To St. John's Episcopal Church, Oakland	5 00		
14	To Third Congregational S. S., San Francisco	11 35		
28	To Kingsley Chapel M. E. S. S., Sacramento	4 50		
Aug. 21	To Westminster Presbyterian Church, San Francisco	10 00		
	To Grace M. E. Church, San Francisco	10 00		
	To Silver Star S. S., San Francisco	5 00		
	To total amount received from S. S. Convention at Los Angeles, as reported by W. M. Searby	119 81		
	For sale of Proceedings of 1882	14 15		
Sept. 7	Received through report of G. T. Hanley:			
	To hat collections at Convention, April 26th	$71 80		
	To sundry contributions	23 00		
	To subscription of First Presbyterian S. S. of Oakland	20 00		
	To First Congregational S. S., Oakland	10 00		
	To Presbyterian S. S., San Diego	5 00		
	To Holoho S. S., Ventura	5 00		
	To Trinity M. E. South, Los Angeles	5 00		
	To M. E. S. S., San Bernardino	5 00		
	To Rose Street Mission, Los Angeles	10 00		
	To Congregational S. S., Los Angeles	10 00		
	To assessment Presbyterian S. S., Westminster	1 50	166 30	
Dec. 11	To United Presbyterian S. S		7 35	$413 46
	Amount carried forward			$702 34

	Amount brought forward		$702 34
1884.			
April 22	—To Folsom Street M. E. S. S., San Francisco	$1 50	
23	—To Healdsburg Presbyterian S. S	1 50	
	To Welch Presbyterian, San Francisco.	1 00	
	To Union S. S., Murphy's	1 70	
24	—To Pleasanton S. S	1 55	
25	—Fort Jones M. E. S. S	1 50	
26	—To Santa Ana M. E. S. S	1 20	
	To First Congregational S. S., Alameda	1 50	
28	—To First M. E. S. S., Oakland	5 00	
	To First Presbyterian S. S., Oakland	10 00	
	To Diamond Springs S. S	1 30	
	To M. E. S. S., East Oakland	2 00	
29	—To Santa Monica Presbyterian S. S	1 20	
	To Colfax Union S. S	1 00	
	To Los Angeles Presbyterian S. S	3 00	
30	—To Christian S. S., San Francisco	1 25	
	To Golden Gate S. S., Oakland	2 50	
	To Santa Paula Union S. S	1 70	
	To Santa Ana Baptist S. S	1 50	
	To Market Street S. S., Oakland	4 50	
May 1	—To Second Congregational S. S., West Oakland	3 25	
2	—To Brooklyn Presbyterian S. S., East Oakland	3 00	
	To G. T. Hanley, for Churches in Los Angeles	10 00	
	To Presbyterian S. S., Orange	2 10	
	To Alameda M. E. S. S	3 20	
3	—To Geyserville S. S	1 00	
	To San Diego Presbyterian S. S	2 00	
	To First Baptist S. S., Oakland	2 45	
5	—To Asbury M. E. S. S., Oakland	1 25	
	To Newcastle M. E. S. S	1 00	
	To Santa Ana United Presbyterian S. S.	1 00	
	To Y. M. C. A., San Francisco	25 00	
	To German M. E. S. S	0 70	
	To Westminster Presbyterian S. S., San Francisco	3 00	
6	—To Calistoga M. E. S. S	1 50	
	To Congregational S. S., Saratoga	0 85	
	To Union S. S., Upper Lake	1 50	
	To Swedish M. E. S. S., San Francisco.	1 00	$110 20
	Amount carried forward		$812 54

	Amount brought forward		$812 54
May	6—To Howard Street M. E. S. S., San Francisco	$5 25	
	To Gilroy Presbyterian S. S.	1 20	
	7—To First Presbyterian S. S., San José	4 70	
	To Westminster Presbyterian S. S., Sacramento	4 00	
	To Green Valley Congregational S. S.	0 60	
	To West Berkley Presbyterian S. S.	1 15	
	To Calistoga Presbyterian S. S	2 00	
	To Bethany Marsh Street Byron S. S.	1 50	
	To Westminster Tremont S. S.	0 75	
	To Zion S. S	0 75	
	To Twenty-seventh Street M. E. S. S., San Francisco	2 50	
	To Danville Presbyterian S. S.	1 00	
	To Colton Presbyterian S. S	1 60	
	To Sixth Street M. E. S. S., Sacramento	3 70	
	To Pasadena S. S	1 00	
	To Napa County S. S. Association	5 00	
	To Compton S. S.	1 80	
	To Benicia Congregational S. S.	1 75	
	To Central M. E. S. S., San Francisco	7 00	
	To Concord S. S	1 20	
	To Christian S. S., Oakland	1 00	
	To Plymouth Chapel S. S., San Francisco	5 00	
	To German M. E. S. S., San José	2 00	
	To Gilroy Congregational S. S	1 00	
	To Vallejo Presbyterian S. S	2 00	
	To Petaluma Congregational S. S.	2 35	
	To Woodland, Yolo Co., M. E. S. S.	3 00	
	To Lodi Union S. S	2 00	
	To Matacets Union S. S., Santa Barbara	1 75	
	To Zion Baptist S. S., San Francisco	1 50	
	To Santa Rosa M. E. S. S.	2 00	
	To Third Baptist S. S., San Francisco	1 00	
	To Georgetown S. S	1 75	
	To Guerneville M. E. S. S.	1 50	
	To Live Oak S. S., Shenandoah Valley	0 75	
	To Sebastopol Union S. S	1 00	
	To Watsonville Presbyterian S. S.	4 00	
	To Hamilton District S. S.	0 60	
	To Howard Street Presbyterian S. S., San Francisco	3 50	$86 15
	Amount carried forward		$898 69

	Amount brought forward		$898 69
May	7—To Cloverdale Congregational S. S.	2 00	
	To St. Paul German M. E. S. S., San Francisco	2 60	
	To Powell Street M. E. S. S., San Francisco	2 60	
	To Grace Mission M. E. S. S., San Francisco	1 50	
	To Oakdale Union S. S.	1 30	
	To Booth Union S. S.	0 60	
	8—To Turner District Union S. S.	1 02	
	To Placerville Presbyterian S. S.	2 00	
	To Placerville M. E. S. S.	1 25	
	To Sonoma Congregational S. S.	1 60	
	To First Congregational S. S., Los Angeles	3 20	
	To Santa Rosa Presbyterian S. S.	2 35	
	To Second Presbyterian S. S., Los Angeles	2 00	
	To R. R. Street Mission Congregational, Los Angeles	1 30	
	To Franklin Union S. S., Sacramento County	0 60	
	To Howard Mission S. S., San Francisco	1 60	
	To St. John's S. S., Oakland	3 00	
	To Alamo S. S	0 70	
	To Petaluma M. E. S. S.	2 00	
	To Centennial M. E. S. S., Oakland	1 75	
	To collection at close of Convention	60 57	
	16—To Plymouth Avenue Congregational S. S., Oakland	2 50	
	29—Asbury M. E. S. S., Los Angeles	1 65	
June	3—To First Congregational S. S., Oakland	11 95	
	7—To Park S. S., Berkeley	1 00	
	9—To Biggs Station S. S.	1 00	
	20—To Plymouth Congregational S. S., San Francisco	6 00	
July	18—To Woodland Congregational S. S.	1 80	
	To Grace M. E. S. S., San Francisco	7 42	
	To Emanuel Presbyterian S. S., San Francisco	1 00	
	30—To Little Sunbeams, San Francisco	5 00	
			$134 86
	Total receipts		$1,033 55

Disbursements.

1883.			
May 5	—By cash for blank receipts	$3 00	
8	—By cash paid to M. M. Gibson, lettering for cars to Los Angeles	5 00	
10	—By cash paid Cubery's bill for printing programmes	8 75	
June 5	—By cash paid T. S. Dunn, traveling expenses to Executive Committee	5 00	
	By postage to July 1st	1 18	
Aug. 21	—By bill for postage, printing, advertising, etc., by Secretary	13 30	
	By expenses to meeting of Executive Committee:		
	R. S. Symington	5 00	
	T. S. Dunn	5 00	
	James Lewis	5 00	
	H. C. Sigler	40 00	
	Paid H. Folger, cash expended	21 68	
	Paid H. Folger, cash expended	48 45	
27	—By cash paid H. C. Sigler, for printing "Reporter"	60 00	
	By cash paid Cubery, bill printing	11 25	
Sept. 5	—By cash paid Hanly, sundry expenses at Los Angeles Convention	91 15	
Dec. 11	—By cash paid R. S. Symington, expenses to meeting of Committee	5 00	
12	—By cash sent to L. H. Bigelow, New York, dues for International S. S. Convention	65 25	
1884.			
Mar. 11	—By cash paid Mr. Henry, expenses to meeting of Committee	5 00	
	By cash paid W. F. Gibson, postage stamps	4 00	
	By cash paid Cubery & Co., printing	5 25	
	By cash paid B. F. Jacobs, Chicago	2 50	
April 7	—By cash sent to Sigler, for "Reporter"	55 00	
	By cash paid for telegrams sent to Denver, St. Louis, and Watsonville	4 40	
	By cash paid H. C. Sigler, printing "Reporter," postage, etc.	73 05	$543 21
	Amount carried forward		$543 21

	Amount brought forward			$543 21
May 7—By	cash paid H. C. Sigler, expenses to County Conventions	$53 35		
	Less amount paid by him	32 20	$18 15	
	By cash paid for postage to Statistical Secretary		7 00	
8—By	cash paid Cubery & Co., printing programmes and blanks		42 75	
	By cash paid First Congregat'l Church, Oakland, for gas and Sexton		40 00	
	By cash paid for postage, Treasurer		1 00	
July 23—By	cash paid for printing letters, order blanks, etc., by H. H. Rice		14 25	
				$123 15
	Total disbursements			$666 36
Total receipts				$1,033 55
Total disbursements				666 36
Total cash on hand				$367 19

R. E. Cole, Treasurer.

In response to a question concerning unpaid pledges, Dr. Cole replied that the total of the pledges now standing unpaid amounted to $35. They were made at Los Angeles last year.

On motion, the report was accepted.

The hymn, "Saviour, like a shepherd lead us," followed.

Rev. R. R. Patterson, D. D., was then introduced, and after reading the 23rd Psalm, gave the following comments:

This is the experience of a business man. It was not written by a minister, or clergyman, or prophet. The writer was a man of business, who, at the time he wrote it, was engaged in the sheep business. He was raised upon a sheep ranch, and in that common pursuit he had an experience such as may be had by every business man in California to-day.

I make this remark to disabuse from the minds of many the prejudice against the Bible, as being written by persons not engaged in the ordinary business of life—the prejudice that this Book of Christian experience was not written by those who had families to raise, stores to keep, or their farms to cultivate. A great part of the Bible—

indeed the most interesting part of it—was written by business men. David was one of them. Another remark that may be necessary here, is that there is no contradiction between business and religion, and that it is not necessary to neglect your business in order to practice your religion. David was a successful business man.

He began life with a very small capital—only five smooth stones. He was a shepherd attending to flocks; and in the face of many difficulties he made money; and what is more difficult than to make money, he kept it. It is worth while to see what kind of religion this man cultivated. He begins in the first verse: "The Lord Jehovah is my shepherd; I shall not want." It is a marvelous statement, this—a marvelous statement. If David should say: "The whole of Asia is mine—the whole of Syria is mine—all the world is mine"—it would be a saying of less importance—a saying less incredible than that of "Jehovah is mine—is my shepherd." How does he come to say it? What right had he to make such an audacious statement as: "The Lord Jehovah is my shepherd." When you see the word "Lord" printed in your Bible, in capital letters, it is the translation of the Hebrew word meaning the "self-existing"—the "True God." Now how did David come to possess God? God gave Himself to David. God gave Christ to David; for it is Christ that is here spoken of. It is Christ who tells us so, in the tenth chapter of the Gospel according to St. John: "I am the Good Shepherd; the Good Shepherd giveth His life for the sheep;" and He goes on to explain.

It is a great advantage to us to have Christ for a commentator upon any portion of the Old Testament.

Now God gave Christ to David; God gave David to Christ: "My father which gave them me." And this is the way in which this relationship came to exist between David and Christ.

"Well," you say, "David was a man after God's own heart; David was inspired to write the Holy Scriptures; but what is that to me? I am only a poor sinner—never likely to be of much importance in this world, or in the world to come—what is it to me what Christ was to David?" Everything, everything, my dear friend. God is no respector of persons. This man David was a miserable sinner; he was born into sin, and he lived a sinner. He was saved by the blood of the Lord Jesus Christ, just as you and I are saved. And so he comes before us with his experience; and there are souls in the house to-day who can say with David, "The Lord is my Shepherd." I do cordially, in Christ's name, invite every soul, now and here, to accept Jesus as the Saviour, and be most sure that Christ will accept you as a sinner saved. "All that the Father giveth me, shall come to me, and him that cometh to me, I will in no wise cast out; and to say with David, "The Lord is my Shepherd; I shall not want."

He tells us, in the next verse: "He maketh me to lie down in green pastures: He leadeth me beside the still waters.

"He restoreth my soul: He leadeth me in the paths of righteousness for His name's sake."

Yes, if we have the Holy Spirit in our heart and soul, He will lead us in the green pastures of God's holy word, where there is enough. Have you been out recently in these fields around our city, and seen the cattle standing up to their necks in grass, eating around them and never able to consume one tenth of the abundance? And so it is with the promises of the Word of God, we are not able to see them all, there is far more sunshine in them than we know, there is far more enjoyment here than can be drunk, and far more glory in heaven than "eye hath seen or ear heard," which God has provided for them that love Him.

And when David, like the lost sheep, had wandered away from God's fold, He comes out after him. Oh, it is marvelous that we do stray from Christ, and it is marvelous that Christ should follow us, leaving the ninety and nine in heaven, and going after this lost sheep, following where it leads, and when it is safe and sheltered, saying: "Rejoice, for I have found my sheep!" Christ leads His people in the paths that they must walk in, as the shepherd goes before his flock, and carries the lambs in His bosom. As long as they follow the footsteps of the shepherd they are all right. And when Christ is the leader, if any lambs stray and get into incorrect paths, He will not leave them to suffer. He will never leave them! He has done so much for us, what can we not do for Him?

A lady once said to John Wesley, "Mr. Wesley, if you knew that you were to die to-morrow night, what would you do?" Said Mr. Wesley: "If I knew that I was to die to-morrow night, I would preach this evening, and to-morrow I should meet with some Christian friends, and then I should take dinner, then I should preach at four o'clock and meet with the brethren there, and then I should go to the place where I intend to stop, and after prayers I should go to my bed at ten o'clock, fall asleep, and awake in glory." That is what this transcript will do for us.

In the last verse he says: "Surely goodness and mercy shall follow me." This is the assurance. There is no doubt about it. No matter how long or short, goodness shall follow me all the days of my life, and I shall dwell in the house of the Lord forever. We shall stand beside Him in the New Jerusalem, we shall follow Him in "green pastures and beside still water, and God shall wipe away all our fears." Let us give Him the glory, and look forward to the blessed time when Christ, as the Lord and shepherd, shall call us to Him, and we "shall want no more."

Gospel Hymn No. 107 was then sung.

President Rice then read the following greeting:

WATSONVILLE, CAL., May 7th.

To the California State Sabbath School Convention:

The State Christian Sunday School Convention sends fraternal greeting. Regret conflict of time.

R. S. MCHUTTON.

Moved and seconded that the dispatch be received, and a response sent by the Secretary. Carried.

Rev. H. A. Sawtelle, D. D., was then introduced, and delivered an address on—

THE SHEPHERD—THE PROTECTOR AND GUIDE OF THE FLOCK.

Mr. Chairman and Dear Friends:

It is not so long since I have been in a Convention of this kind that I do not remember many of you. I can see a great many old workers here. I have had a good time in past Conventions, and expect a good time in the ones to come.

Will you permit me, Mr. Chairman, to name my subject the Sabbath School Shepherd? It is strange with what aversion the shepherd's calling was regarded by the Egyptians. To us the calling has a certain charm, and the very name is a pleasing picture. It is natural for the shepherd to love.

> "While shepherds watched their flocks by night,
> All seated on the ground,
> The angel of the Lord came down,
> And glory shone around."

Let us consider the character and duties of the shepherd.

A shepherd has to go with the flock. He becomes acquainted with the sheep, so that he knows them, and they know him. He leads them out by day to nourishing pastures, and refreshing rivers, and gathers them home at night, in security and safety. He literally goes before them, and by example and voice shows them the way in which they are to go. They know his voice, and a "stranger they will not follow." They know not the voice of strangers. The well known voice leads on, and they closely follow, in confidence and security.

"I was going down the coast from Tripoli," says a late traveler, "and saw before me, in a narrow pass, a caravan of loaded camels. A shepherd came along behind me, leading a flock, and I called to him to turn back, and out of the way. The shepherd did not heed me, but kept steadily on; and when he came to the caravan, turned to one side. The sheep, in single file, followed close behind—the camels on the one side, and the sheep upon the other. So much is the shepherd's influence on the sheep."

And how carefully the shepherd watches over his flock! He defends and protects them against robberies and diseases, he wraps the tender lambs in his own mantle, or carries them in his bosom, binds up their broken limbs, turns aside to find the lost and restore to the fold, and even sacrificing his own life for them! It is no wonder, dear friends, that God has chosen this relation of the shepherd to his flock to represent the important truths and duties; it is no wonder that the shepherd becomes the favored type of the guardian and protector, and that Jesus Christ should be typified in that character! Superintendents and teachers are the shepherds of their flocks, and should endeavor to follow the "Good shepherd," who has His own well chosen, precious flock—His own people. He feeds them so they do not want. He calls His own sheeep by name, and leads them out, and they "fear no evil." He gathers the lambs in his arms and carries them in his bosom to the flock. He goes before them, and they follow in safety, and sacrificing his enjoyment for his sheep, He loves them so much, they are so dear to Him, they are such a concern to Him, that He will hold them fast against the greatest danger—they shall never go out of His hands and shall never perish. He will give His life for them. This is the "Great shepherd" of our souls, and the teachers and Superintendents are the shepherds of the Sabbath School. The persons holding these important positions are the shepherds or shepherdesses of all the great sheep of Christ. Over their respective flocks, great or less, they are bound to exercise nothing less than a shepherd's interest, care, and even exposure.

Let us consider in the attitude of shepherds the officers and teachers of the school.

First, the Superintendents: What are the Superintendents according to the shepherd idea? He goes before his school and leads them. He should possess their respect, confidence, and trust. They follow him, as the trusting sheep follow their shepherd, in the plains and hills. We are told that the good shepherd knows the sheep and calls them by name. So the Superintendent should know the people, young and old, of his charge—his engagements, his opportunities. He should learn something of each scholar's home life; who of his flock are professors of Christ, and who are not. He should know who are generally found in their classes, and who are not, and should learn to know, by both names, each particular scholar, as a pastor in a little while knows each one of the faces of the people, and a literal shepherd, as is well known, comes to know each one of his sheep, in their fleeces, and by their names. There are careless shepherds. I have known Superintendents who did not try to learn the names of those in the several classes, and "a stranger they will not follow." Let me urge every Superintendent and teacher to know his scholars. Then as a shepherd will care for his flock, he ought not to trust those who will lead them sometimes directly, and sometimes indirectly. If a Superintendent knows of a teacher instilling erroneous instruction

into a class, he should have him removed, or use his influence to get his removal. He is bound, by his shepherd office, to protect his classes from such things, even by some heroic procedure, if necessary. He is the protector and guide to them, and no sentimentality should ever prevent a Superintendent from doing his whole duty in such cases. He has no right to take my child, and hold him under dangerous teachings or influences. He must not experiment with my children. He should watch carefully over the welfare of the persons and souls of the members of his school. He should note those of the members of the school whom he is himself praying for, and whom he has asked others to pray for. Will there not be one of those that he will not find opportunity to say a word to? He should use all his influence for the spiritual good of his flock. He should be attentive to their conversion, and gather them in to the spiritual fold. I have known a Superintendent who carried with him lists of those whose conversion he was specially anxious about—of those who had evidenced some interest—of those who had come to a decided Christian hope—of those in whom a very little had been perceived. He would hold what he called his "monthly prayer mass meeting," for the development and experience of those interests. And so did he lead his school into the fold, "in green pastures, and beside still waters." Scholars actually look up to their Superintendents as their spiritual leader and feeder; and by his particular concern for them he may exercise a wonderful influence in them, owing to this peculiar relation to them.

Second, the teachers. Sabbath School teachers are shepherds. Each teacher is the pasture, under God, for the little flock—in the truest sense—over the souls of those in their care. What shall the teacher do to fulfill his duty, as the shepherd of his class? Of course, he is the feeder, feeding all the flock over which the Holy Ghost has made him overseer.

He is to be a guide to the fold, guiding them in the way of truth in this world and for the world which is to come; a guide as to the way for their souls; a guide in the lessons and the truths to be drawn therefrom. He is to be a practical guide, not a theoretical one, and nothing less.

As the literal shepherd guides by his person as much as by sounds, so should the teacher then be a guide in his own life. While he points them to heaven, he should also lead them in the way. He is an example to them, and it is his duty to try to go before the flock. The teacher should not only be a guide to the flock, but a provider as well. He should become familiar with their life and habits, and should watch carefully over their welfare as a high duty. He should keep them in the fold as much as possible, and reach after them with his shepherd's crook if he sees them wandering. The teacher is to visit his little flock, and should seek an opportunity of controversy with each pupil, whether this is accomplished on the highway or in

the school, and every teacher should, at the same time, visit his pupil in his home.

It will be found one of the most important aids of the Sabbath School. It must be a matter of principle—they must be bound to it. Fellow teachers, if we neglect this part, we shall be backward in our duty to our scholars. Superintendents would do well to remind their teachers of this. True, a few ministers of the Gospel have been successful who have not visited their parishes. I have read about them, but they would have been far more successful if they had ministered some from house to house, as Paul did. So a few teachers have been successful who have not visited their pupils, but they would have done still better had they not neglected this important part, and they would have drawn far more hearts into the school.

I have one more word to make, and that is on the point suggested in our Saviour's work: "The good shepherd giveth his life for the sheep." We should have that degree of concern for those committed to our care that we shall be willing to make a great personal sacrifice for their good. A martyr spirit is required in all the highest workers in the Kingdom of Heaven; a martyr spirit in all the highest workers for the Kingdom of God. This spirit, we all know, is in Christ. The more bitter the sacrifice, the better the cross in the interests of the sheep of His flock. Let us be willing to follow in His footsteps, to follow His spirit in all our lives, for His sake and for the sake of His people. Let us be willing to bear even a cross—a cross every day—in our Gospel work and teaching. Effectual Christianity, in this world, is something with a cross in it; a cross in it, in the experience of every man and woman; a cross in it, in the personal labors of ministers, teachers, and all Christian workers. Let us give ourselves for our work, for the rich truths of Christ. Let us, too, know what it is to sacrifice something for these interests, "for the love of Christ constraineth us."

Seven minutes were allowed for discussion, during which Rev. Dr. Burroughs, an aged gentleman, and not a member of the Convention, thanked Dr. Sawtelle for the beautiful address he had made, and gave the results of nearly seventy years in the Sabbath School work.

The following telegram of greeting was read by the President from the Missouri State Sabbath School Convention:

ST. LOUIS, Mo., May 8th, 1884.

To President California State Sabbath School Convention—greeting:

Congratulations of your successful Convention. Our prayer is the benediction of the Old Testament priest. Read Numbers, VI: 24, 25, 26.

L. L. ALLEN,
Secretary Missouri Sabbath School Association.

One verse of Gospel Hymn No. 117 was then sung, after which Rev. T. B. Stewart was next introduced, and in the following address opened the discussion on—

THE SHEPHERD'S HELP—SOUGHT BY PASTOR, SUPERINTENDENT, AND TEACHER.

Gentlemen of the Convention:

I had the pleasure of sitting at the feet of that good old man who has just spoken to you (Dr. Burroughs), for one year. I was a young man, just entering upon the work of the Lord in the ministry. * * *

The Doctor has stolen some of my speech, therefore I will not be very long; and without any preliminary remarks I will enter at once: "The need of the Shepherd's help."

In the first place, we must realize the need of the Shepherd's help. The sheep, when it is wandering from the well beaten tracks—

> "* * * Away from the gates of gold;
> Away on the mountains, wild and bare;
> Away from the tender Shepherd's care"—

Realizes that it needs the Shepherd's help. So must the pastor, and so must the teacher, and the Superintendent realize that they must have the Shepherd's help, the great guidance and strength, if they would succeed; and realizing this need, we will be ready to seek it.

And how are we to seek it? In the active work as pastor, Superintendent, and teacher. And we are to seek the Saviour's help by prayer and pleading. To plead earnestly that we can have His presence and His guidance—that we may be enthused and strengthened in the work of the Master. And this power and guidance is within the reach of all who seek it by prayer. We must come to the throne of God. As teachers we can add to our pleadings the pleadings of our scholars—that by pouring His blessed spirit upon them He will bless us and His work, and to enable us to be successful.

And this may be accomplished—first, by individual prayer; second, by uniting. Thus it is that he will be strengthened.

I heard this illustration of the prayers of God's people, which represented the prayers as arising as incense before the throne of God. There were placed before him golden censors, and in those censors he poured the prayers of his people, one by one, until they were filled. For instance, a mother praying for her son, or a Sabbath School teacher praying for a wayward scholar, their pleadings arising, prayer by prayer, until the golden censor was full. It might be a thousand prayers, or ten thousand prayers, as soon as the censor was full, God, rising upon His throne, seized the golden censor, poured out the incense, answered the prayer, and the wandering boy or the wayward scholar was brought into the fold.

There is another way in which those censors might be filled, and more quickly filled, and that is by many uniting in the same prayer. If one, by offering a thousand prayers, can fill it, then a thousand persons, by offering the same prayer, could fill the censor. Thus we see the power of united prayer.

I would remark that we never fail to have the Shepherd's help when we seek it right. The sheep may be lost and wandering, and it may grow dark; but never, never, in the history of God's people, has that sheep, lifting up its voice, and earnestly seeking the Shepherd, been left to perish, or the prayer to go unanswered. "Seek, and ye shall find." Brothers, that promise is as true as God's Word: "For till Heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled." And we have only to reach up and take hold of this precious promise. If we seek the Shepherd's help, He will give it; and without the Shepherd's help we can do nothing. Then let us lay hold of the Shepherd's help; let us plead for the Holy Spirit to show us the need of the Shepherd's help; let us plead for the Holy Spirit to give us the Shepherd's help; and then we can say, as did this good old father, in his old age—

> "The Lord is my shepherd, I no want shall know,
> In green pastures leads me, by streams which gently flow,
> His goodness shall not flee, His mercy still shall guide,
> Till God's house receive me, forever to abide."

Oh, let us pray, brothers, for the Shepherd's care.

A short discussion followed, during which Rev. T. S. Dunn, Bros. Forbes, White, Becker, and Buchanan spoke.

The Executive Committee were then announced to meet at 1 o'clock.

Gospel Hymn No. 50 was then sung. Rev. Dr. Willey made a short prayer, and pronounced the benediction; and the Convention adjourned, to meet at 2 o'clock P. M., in the main audience room of the church.

Afternoon Session.

The afternoon session, held in the main audience room, was begun by singing Hymn 91, "There is a Fountain filled with Blood."

Rev. Dr. Gibson then led in prayer.

The district reports were listened to from various delegates.

District conventions have been held, and the work is progressing favorably, and an increased interest is being awakened in the cause of Sabbath Schools.

Rev. Mr. Bryant reported from Yolo district.

C. F. Copeland, from Sonoma district, reported that the district had been organized.

A county convention was held at Woodland, and the work is going on favorably, with encouraging prospects for the future.

Rev. H. H. Rice, from the Sacramento district, reported that the district organization had been effected. The work is going on with glorious prospects. A district convention was held, with a great influence for good.

Dr. B. E. Cole stated that a school had been organized at Shingle Springs, which needed support.

The President stated that the appeal would receive the attention of the district convention.

Dr. Beckwith, for the San Francisco district, reported increased interest, and the cause advancing favorably.

Prof. W. M. Searley was next introduced, and addressed the Convention on—

THE SECRETARY AND HIS WORK.

Mr. President and Friends:

In all large mercantile houses, one of the most important of all the employés is the head book-keeper; and be the business of the firm large or small, the necessity of good, careful, systematic book-keeping is universally recognized. To such an extent is this required, as an important part of the business man, that should any man or firm become involved in financial loss, and not be able to show a careful course of book-keeping, or his set of books, it is very doubtful what would be the conduct of any investigation into his affairs, and in such an investigation he would lose either the sympathy of his creditors, or receive a large measure of censure.

A book-keeper of any mercantile house keeps a record of all the transactions of the firm, the opening and closing of the accounts. He can tell where to look for the largest credits, and where help is needed. He knows something of the particular business in which the firm is engaged, though he may not know it in all its details. What sort of a man should the head book-keeper of a large commercial house be?

He should be trustworthy; he should be a man in whom the firm can rely to do its work well and faithfully. He should be intelligent, and understand the business he is handling. He should be painstaking, so that no errors will be carried to the trial balance. He should be active, so as to do his work actively. He should be

systematic, doing his work so that anybody can understand his accounts, without it being necessary for him to stand by and explain. He should be interested in the success of the house, and a man whom they can trust in cases of financial difficulty.

Such a man will look carefully over his accounts; he will try, as far as possible, to keep the accounts from becoming unprofitable, and from getting into the "Loss and Gain" account in the ledger; but, even if they do get into that account, he will not neglect them.

Now in regard to the Sabbath School Secretary, he should possess all these qualifications. He should be trustworthy, so that he may be relied on to do his work well. He should be efficient, so that he understands just what is needed. He should be active, so that he can do his work quickly, and systematic, doing his work thoroughly. He should be interested in the success of the Sabbath School; that is, concerned for the welfare of the scholars. Now, dropping all illustrations, let us look at the Secretary, and consider what kind of work he shall do.

It is in his province—and here I must go somewhat into detail, and that is difficult to do without making it wearisome to you—it is necessary that he should keep a record of the names and residences of both teachers and scholars. There is some difficulty in doing this, without some trouble, involving a great deal of work on the part of the Secretary; but unless this is done the residences, at least, will not be obtained. Many teachers are careless, and do not keep them carefully; and the Secretary has frequently to go to them, and see that those things are done. He will keep a careful account of all members, as they enter the school. This may be difficult, both to Superintendent and teacher; and, of course, he will keep account of the withdrawals. This is very important; for we should know what becomes of the members of our schools. The Secretary will, then, as far as possible, keep some account of these.

Much of this it is the teacher's province to do, as well as the Secretary. There is no school, if the Secretary and Superintendent have no interest.

There are other matters. For instance, he will keep account of the members of the Sabbath School who are members of the Church. He will be especially watchful over absentees, whether it be teachers or scholars. It is here where his skill comes in; to keep them from getting into the "Profit and Loss" account; to look after those who are occasionally absent, and to bring them back. In connection with this matter, I wish to make a suggestion, that in some way the Secretary and teacher should see that they report very frequently as to the cause of absentees. When scholars are absent for any length of time, it is the duty of the teacher, at least, to know the cause of absence. The Superintendent, also, should know the cause of absence. It may be something more than they think, and it should be done, though it takes some difficulty. It is hard to obtain reports as to the cause

of absence. This is somewhat a delicate matter. There are some scholars, particularly those of riper years, who will leave the school, and who would resent any questions concerning the cause of their absence, unless it be done in a kind and pleasant way.

They may think the inquiry is asked from curiosity, and it should be rather from a kindly interest in their welfare. There is needed a little "tactics" in doing this thing. If the scholar has been absent several days, in the great majority of cases, it is very hard work to get them back. Absentees should be looked up very often. The Secretary, co-operating with the Superintendent and teacher, will always advise the wisest course, so that it may be done pleasantly. Another matter, which some Sabbath Schools take account of, is the attendance of members of the Sabbath School at Divine worship. We should not consider the Sabbath School as the church for the children, but that, by all means, they should be encouraged, and helped, and advised, to attend Divine worship. In the Sabbath School connected with this church they take account of the members of the school, not who attend school only, but attend the church at least once during the day. And though it may not be necessary always to give the statistics on that point, it is very valuable if you can have them; and where each teacher, pastor, and Superintendent knows how many of his scholars are absenting themselves from Divine worship, the information is of value to him.

In regard to what kind of tools he should use, let me say that every workman must do his work a great deal in his own way, and must select tools according to the work they do. In this respect, we have a great many forms for keeping Secretaries' records. Some of them are very complex, some simple; some requiring a great deal of work on the part of the Secretary, and all requiring more or less.

He will in every case use his judgment, and see that he has suitable means provided for him, so that he shall at least have tools that he can work with. I have here (showing a book) the records of one of the best kept Sabbath Schools in San Francisco. It costs only a dollar. * * * *

Some of his statistics are valuable, but it is possible to run the matter of statistics too far; it is possible to put too much machine even into a Secretary's work, and make it appear that the whole "business" was run for the sake of statistics. He should also endeavor to be prompt in his work. Much of it can be done before he enters the Sabbath School—can be done during the week. He should be able to present a short summary of such items of interest as is mentioned to the Superintendent or school. To simply record the names of those present, and the attendance, is of no value; a more complete record is desirable, to keep alive the interest in the school.

Then, again, he must do his work systematically, so as to be easily understood by himself, or by any one else looking over his work, and so as not to make it necessary for him to remember anything—not

necessary for him to explain anything—but the books must explain themselves. He should keep an account of classes, that the books may show whether the school is going backward or forward. He should know where the work is strong, and where it needs strengthening; and besides all this, he should do his work quietly. If he goes about from class to class, he should do it in such manner as not to draw the attention of the scholars away from the lesson. A fussy Secretary is a nuisance.

A faithful Secretary, by his work, tends to keep teachers more watchful as to the results of their work, and to the attendance of their scholars. He tends, also, to keep them more watchful as to stragglers.

We have no time now to speak of the work of the State Secretary, and district Secretaries, and local Secretaries. I have simply referred to the Secretary, individually, of a Sabbath School, in the school. In the idea that has been before this Convention, the idea of "The Shepherd and his Flock," we may look upon the whole Sabbath School work as a matter of shepherds and sheep. And let me remind you that every good shepherd has one faithful servant, and that is a good shepherd dog. And here let me read you a few remarks on that idea I got out of a book this morning:

"The most *useful* variety of the canine species is that *sagacious creature* on whose *talent and energy* the safety of the flock chiefly depends."

He speaks of "the incessant labor which he is called on to perform" in following "the truant members of the flock, and keeping them together, so that he is the most untiring of our domesticated animals."

"His eyes are very bright and intelligent, as might be expected in an animal of so much sagacity and ready resource in time of need." But some sheep dogs "are apt to bite their charge, and so to alienate from themselves the confidence of the creatures whom they are intended to protect. Unless the sheep can feel that the dog is, next to the shepherd, their best friend, *the chief value of the animal is lost.*" And lastly: "*He spends the whole of his time in the society of his master.*"

Thus shall the Secretary live ever in the conscious presence of his Master, and become like Him!

As the time was overdrawn, no discussion followed this important subject.

Rev. C. S. Sprecher's address was, by his consent, postponed until 8 o'clock P. M.

A motion to adjourn was then made, and after the singing of No. 45 Gospel Hymns, the Convention adjourned until 7:45 P. M.

The Committee on Resolutions met immediately after adjournment.

EVENING SESSION—7:45 O'CLOCK.

The session was opened in the main audience room, by the usual song service, after which the President invited the members of the Executive Committee, Pastors, and District Superintendents to seats on the platform.

Greeting from the Colorado State Sabbath School Convention was received, as follows:

DENVER, Colorado, May 7th.

President of the California Sabbath School Convention—greeting:

Four hundred and fifty delegates in attendance. Over six hundred conversions reported. Read 2 Thess., 3, 12, and 13.

Scripture reading followed, from the 34 Chap. Ezekiel. Rev. H. J. Becker, of Sacramento, then led in prayer, and the singing of No. 126 Gospel Hymns followed.

Rev. C. S. Sprecher's address then followed, opening the discussion on—

THE SABBATH SCHOOL AS AN EVANGELISTIC AGENCY.

We are, this evening, to discuss the subject, "The Sabbath School as an Evangelistic Agency;" and let me say, first of all, the Sabbath School, as an Evangelistic agency, is a Divine necessity. When the Saviour sent out His disciples into this world of ours, He said, "Go ye into all the world and preach the Gospel to every creature."

Now, by pulpit appointment of the house of God, the Gospel is preached to all adults of the community; they may hear or forbear. And by the appointment of the Christian home, the Gospel is preached to the children at the fireside. The Christian father and mother are the priest and priestess of the house, and there the children of such parents are provided with the preaching of God's word. But there are multitudes of children who have no Christian parents; there are multitudes of children in every community that may never hear the story of the Cross. It is quite possible that children may grow up in the community of Oakland, or Stockton, or San Francisco—any of these our cities—that the God who made this world a long while ago made a visit to; and that He came in such splendid form, of such brilliant meaning, that He won the adoration of mankind. And that He came in such natural way, that men could not otherwise than understand Him. That He spoke to them in their own language; that He spoke to them in the kindly sympathy of our

own nature—came so near to them that He could teach them and they could learn.

It is quite possible that there are children, by the thousand, in the different communities represented in this Convention, that may never have heard of Him that came to save the world from its sin. Jesus Christ has given to His children an absolute necessity for the Sabbath School. You cannot fulfill your duty without it. I do not mean to say that this is the only necessity for the Sabbath School; there is a prior necessity to this. There is a necessity in the very truth of God itself; the truth must be preached, and it must be taught. The truth is sent to teach the world, as well as to proclaim the glorious tidings of pardon. And Jesus Christ said: "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

The Word of God must be taught as well as preached; it must be studied as well as read; and every child of God, by His commandment in the Book, becomes a disciple of Jesus Christ, a disciple of the Word, a student of the mysteries of God. The teacher must teach everything that the child ought to know, and every school of Jesus Christ, by the very language of the Word, and by the appointment of the Master, resolves itself into a school for the disciples of Jesus Christ. This is the primary, real necessity for the Sabbath School. I believe that I would put it, if you please, before the necessity of the Sabbath School as an evangelistic agency. The Sabbath School—the school of the Church—is a necessity in any community.

But were there no other necessity than this, of which we are to speak this evening, I would wish to speak of the power of the Sabbath School in its adaptation to the work of evangelization. The children are not naturally averse to the Gospel; there are no enemies of the Cross among the children. You may go to your gray haired skeptic, your man of the world, your business man, and tell him the story of the Cross. Perhaps he will laugh at you; perhaps he will become angry at you. When you say to him: "Have you ever thought of what God has done for the world, of the Man who came to save the world, who gave up His life for us?" you may ask this man, "Ought you not to love this Saviour?" I do not know that you will get a favorable answer; but I can say this of the children: you cannot find in the State of California, you will not find in this wide domain, from east to west, in any household, be it Christian or Infidel, and you will not have a negative answer to the question that I have put! I do not care where they are, the influences of the Truth of God are more powerful than the influences of evil. The Truth of God is more powerful than the agents of Hell. The Gospel of Jesus Christ is stronger than a lie!

Some years ago, Dr. Bushnell wrote a book, and he wrote it for a single purpose. He wrote it to prove this: "that a child ought to

grow up a Christian, and never know himself as having been otherwise than a Christian." It was a splendid argument! Dr. Bushnell proved that the Gospel of Christ applies as well to godless homes as it does to Christian homes. Now wherein has God made a difference? I believe that all children are saved. I believe that the Truth of God is accommodated so to the young mind, as the sunlight to the tender plant; that under any circumstances the child may grow up a Christian, even in a heathen home. I have heard ministers, at most of our theological conventions, debate on the question: "Suppose some unchristian parents should present a child to be baptized, what would you do, brother?" And in all these years it has hardly been definitely settled to the minds of those that minister at the altar.

Now I heard one man say: "If neither of the parents of the child were Christians, and there was no sponsor to stand up for it, I would take the child in my own arms."

Well, I do not know but what some time or other the Sabbath School will come to stand so toward this evangelistic work of the world in which we live, that the Sabbath School can stand up for the children of godless parents, and baptize them, and be sponsors for them. It is not necessary for me to say more on that point. The influences of the little children are very strong. It is impossible to fully estimate the influences of the children in this world of ours. Why, the children rule the world!

The children rule the mothers, and mothers rule the fathers, and the fathers of this free State of ours rule the world—but it is the little children after all!

Not in the most ostentatious folly, not in the most noisy display, is found the greatest results. Like the sunshine that falls on the face of the sleeping child, and yet gathers up the waters from the great sea, carries them over the continent, and crashes down the mountain side, are these gentle influences of the fireside. Can you tell me, my friend, of any eloquence more persuasive than this: "Father, you won't drink any more, will you?" Can you imagine any death-bed scene more touching than that where the little child of God goes home with its heart in Jesus' keeping, whom he has learned to love in the Sabbath School, looking up in the face of his weeping father, and says: "Father, will you meet me in Heaven?" Oh, we have found out, after all, that we cannot save this world without the children—you cannot save the Church without the children. The power of the children is well illustrated in the history of a people that live along the Atlantic Coast—they call them "wreckers"—and in the dark night of the storm, when a ship beats upon the sand bars, these people go out with their boats, and their heavy ropes, and they fasten them securely to the ship, and then all the strong men get hold of the rope, and endeavor to pull the ship off the sand. Sometimes they get into difficulty; and one dark night a ship was thrown on the bar. The rope was fastened, and all the strong men caught hold, and

endeavored to pull the ship off, but it stuck fast. The storm was rising, and the great waves were beating against her sides. Then some one suggested that the women on the island should come out and take hold of the rope, and they did; but still they could not move the ship. At last some one of the party said if the little children took hold of the rope, they might succeed. And so all the children came out, and the little help of the children was just all that was needed, and the ship moved forward into the harbor!

You cannot save this world without the influences of the children in the Sabbath School. [Applause.]

The hymn, "Rescue the Perishing," was then sung. After which, President Rice announced that the address by Rev. J. P. Macaulay, "The Teacher and his Great Weapon, the Word," would have to be omitted on account of his sickness. President Rice also spoke of the importance of the subject of the Sabbath School work, and that the rest of the evening would be devoted to discussions, closing with: "I have requested Brother Dunn to address a few words to the Convention. I hope that he will do so."

Rev. T. S. Dunn was then introduced, and spoke as follows:

Mr. Chairman:

I did not understand that this was a request. If I was to read it to you, you would not consider it a request. I understood it was a command. Therefore I comply—I would not if it was a request. [Laughter.] I remembered when Gen. Grant was in rather low circumstances—he was only getting eight hundred dollars a year, and could not support his wife and three small children on it. The Governor of Illinois took him into his office. He asked a man, "What kind of a fellow is this man, Grant?" "Well," said he, "just this kind of a fellow: if you ask him to do a thing, he won't do it. If you command him to do a thing, he will do it—he knows how to obey." And when Mr. Rice asked me to speak, I had almost a notion not to do it. Bro. Rice is only across the street from me at Sacramento, and I have obeyed him heretofore, when he was Chairman.

Some thirteen years ago (1872), we had a Convention in this city. I remember it very well. There were more people there than there are here. There was not a hall in this city large enough to hold them, and we got a canvas tent.

The Sabbath School is a great working power in evangelizing the people. You can get hold of the older children through the younger, and parents through the children. By the way, our brother tells us that the children rule the mothers. I think there is a book out teaching mothers how they are to obey their children, or some-

thing of that kind. [Laughter.] I have heard something about it. I have several small girls at home, and I don't know but I shall get that book, so as to do my duty to my children. [Laughter.] But I *know* that parents can be reached through the children.

I know of a number of the hardest class we have to reach—men forty, fifty, and sixty years of age—who have been saved by the children.

The mucilaginous seeds of the mistletoe, clinging to the feathers of the missel thrush, are carried about from limb to limb, and wherever the bird rubs them off, new mistletoes spring up. I tell you the seed that we sow in the hearts and minds of the children is carried home, and somehow or other they rub it off on the parents. I don't know how, but they do it! [Applause.]

If Gabriel was to come here to-night, to tell you how to save the old men, he would say, through the children. Just send the Gospel through the children. Men love their children; women love their children; let us evangelize the children, then the children will evangelize the parents. [Applause.]

As the speaker took his seat, President Rice asked the audience why they did not say, "Well Dunn;" to which Rev. Mr. Dunn replied, "He means to say, "the Rice is well done."

Rev. D. E. Bushnell, of San José, and Rev. Mr. Worth, also addressed a few words to the Convention. Rev. Mr. Sprecher closed the discussion with a five minutes' address.

A moment of silent prayer followed. President Rice then announced the order of exercises for to-morrow, the Executive Committee to meet at 8 o'clock A. M.

"Wonderful Words of Life" was then sung, the benediction pronounced, and the Convention adjourned, to meet at 9 o'clock A. M.

THIRD DAY.

THURSDAY, May 8th, 1884.

The usual early prayer meeting was held in the Chapel at 6 A. M., conducted by H. C. Sigler, Esq., of Los Angeles.

MORNING SESSION—9 O'CLOCK.

The regular session was opened in the main audience room, President Rice in the chair. The Scriptures were read by Rev. J. S. Mac-

donald, followed by a prayer. The audience then rose and united in singing, "Let the lower lights be burning."

President Rice then announced the general subject for the day as being "Feeding the Flock."

Teachers' meeting, led by Rev. E. G. Beckwith, D. D.

Dr. Beckwith first made a short prayer, after which he said:

The variety of classes is so great in all Sabbath Schools that no one method can be laid down for teaching a lesson. Every teacher must adapt himself to the capacities of his class. And so when we come to give an illustration of teaching a lesson, it is impossible for us to give such an illustration as will be adapted to all grades of classes in all Sabbath Schools. Still, there are two or three general principles which we must always bear in mind.

The first is this: that the first thing to be sought on the part of the teacher is to get the Word of God before the minds and in the hearts of the pupils—the simple Word of God—that should be the first aim; simply to see that as the class comes before him for instruction, that they understand it; that is, have a clear idea of what is referred to in it; not your explanation of it, or some other man's explanation of it, but the *thing itself*, in its utmost simplicity. I think we often make a mistake at this point by our attempts to preach, and by the idea that we must give them a great deal of our own wisdom, or our own interpretation of it, when it is not a tenth part as important as that the class should know the word itself. It is adapted to all classes, of all grades. Get the lesson, in its simplicity, before their minds; after that you may fortify, and explain, and question, etc.; but if we get the lesson before the minds of our classes, just as Paul got it before the minds of those Corinthians, we have accomplished the first and the best which we can do. I would recommend that all teachers make this the first business of the session.

Another thing is, to urge the study of the lesson on the part of the children and young people. Some teachers are more successful than others. They must do it largely through what is drawn out in the class; or if not that, have such a method of teaching as will inspire them with the desire to come prepared. If the most of the time in teaching a lesson is spent in the interpretation of the lesson, in giving your idea about the meaning of the lesson, the pupils will not be very much inspired with the desire to come prepared with the lesson itself, and to answer questions.

The way in which this is to be attained is to go over the lesson, and bring out all the facts, in sequence, in the lesson; that is, to have them answer the questions just as they may be answered out of the book. Ask them questions that they understand. The first thing that we have to do, when we come to our classes, is to recite the lesson. Ask them what they know. Children delight—indeed, chil-

dren of a larger growth also—will enjoy telling what they know. There is nothing in which children delight so much as to be asked questions which they can answer right out loud.

Now, dear friends, you understand that the first thing is to answer the questions that may be asked upon this lesson—not what you think about it, but the Scripture itself. The children will take more pleasure in reading, and studying, and talking about the lesson than in the teacher's sermonizing.

Rev. Dr. Beckwith then gave an illustration of the method of conducting a class—asking questions and receiving answers from the audience. Numerous questions, on different subjects, more or less connected with the lesson, were also asked by delegates.

Rev. Mr. Urmy, of Modesto, asked of the speaker: "Do you use the new version of the Bible in preference to the old?" Dr. Beckwith replied in the negative. The question, "How many teachers in the audience recognize the new version as preferable to the old?" was put to the congregation, and the vote ensuing resulted in a decided preference for the old version for general use in the school, Dr. Beckwith, however, recommending every teacher to become familiar with the new.

After the closing of the above, Hymn No. 204 was sung. President Rice then read a communication from the W. C. T. U.

It was moved that the communication be referred to the Committee on Resolutions, which was carried.

President Rice then took up the order of the day, redistricting the State.

This matter was referred to the Committee on Resolutions, and they, having asked that the matter be given to a separate committee, a vote was taken on it, and the request of the committee was acceded to.

Rev. Arthur Crosby, of San Rafael, having been introduced by the President, addressed the Convention as follows:

TRAINING YOUNG CONVERTS.

The Sabbath School has always been, in my mind, one of the most important instruments of the Church for the extension of the Kingdom of Christ, and it has always been my pleasure to take a great deal of interest in the Sabbath School, and in all my ministry, I have rarely missed a Sunday by absence from the school.

The subject which has been assigned me to bring before you this morning, is also one of very deep interest to me, as I suppose it is to all Christians, and it is one that is beset with a great many difficulties. I may not be able to say anything to you on this subject that will be of any great importance, yet I think I can offer one or two notes that you may carry out in your own minds.

In the first place, Christianity is both a science and an art. As a science, it has its axioms and rules, its principles and laws, which must be studied. And then as an art, it has its material upon which to work—the souls of men. It has its instruments and implements for doing that work, all of which is, of course, the Word of God. Taken in this way, we recognize the depth and the importance of the knowledge that is necessary to be obtained in order to a correct life; and we recognize, also, the skill that is necessary for the practice in Christian life. The training should not be confined to young converts. Even though a man has reached his threescore and ten years, he still needs to be trained in God's laws. But the subject is in reference to the training of *young* converts—that is, those who have recently become Christians. They come into the Church inexperienced, and they need to be trained, guided, and educated in that which is to make them earnest, true followers of the standard of Christ.

The question then arises, "Who is to do this training?" All Christians have a responsibility in this matter, to a greater or less degree. That is, all Christians who come in contact with young converts are to speak a word, and set an example, and thus show how the heart is to be brought up in the way of Christian life. We are to show the young converts how they are to practice that which they have learned. I say again, responsibility does rest upon those who occupy any prominent position in the Church. Young people naturally look for guidance and example.

Pastors, Sunday School Superintendents, the officers of the Church, and Sunday School teachers, all have a special responsibility in this matter. There are, however, one or two things to be mentioned, which you are *not* to do, and the first thing is, not to watch them too closely—not to expect too much of them. By expecting a degree of seriousness and experience not found in much older Christians, we discourage them oftentimes. We must remember that it takes years for the tender plant to mature.

In the second place, we want to be careful not to put too great responsibility upon young converts—not to push them forward too much. In the first fire of their new found joy, they are urged forward and encouraged to speak in prayer meeting, to lead in prayer, and to take a prominent position, even in Church work. It seems to me a great mistake. Remember how the Apostle Paul warns Timothy against dealing with young converts in that way. He tells him they should be proved before they were put in positions of responsibility.

While we are encouraging young converts to feel their responsibility as Christians, let it be done in a quiet manner, as unostentatious as possible. Let it be rather in private than in public.

Furthermore, we want especially to avoid in our dealings with young converts, giving them our opinions, but to guide them to the Holy Spirit. We depend sometimes too much upon our own wisdom, forgetting that it is the Holy Spirit that is leading them. We should encourage them to the study of the Word of God.

What I would especially plead for this morning, in opening this subject, is the second point on which I touch, namely, to point out the danger of pushing young converts to the front. Let us endeavor to lead those who have recently come into the Church gently and carefully, until they have been tried. They may then be used in the guidance of others.

After a discussion of five minutes, Gospel Hymn No. 50 was sung.

Rev. J. B. Thompson was then introduced, and opened the subject of—

SABBATH SCHOOL LITERATURE.

I will not deal with any preliminary remarks. I suppose that many people, if not most people, would say that the best thing to do with the Sabbath School literature of the present day would be to burn it; and if the whole Sabbath School literature were included therein, and we might have a supply of that which is better, I should certainly say "yes" to such a proposal. The quality of the great mass of Sunday School literature, I think, is very undesirable, consisting largely of namby-pamby, sentimental novels, giving children a wrong idea of life.

The difficulty of individual distribution is also very great. As the lesson draws to a close, the attention of the scholar is drawn toward the work he will get for next Sabbath, which is, in many cases, such as to entirely dissipate the good he has received from the lesson, so that the difficulty is fully as great toward the quality of the literature, and the distribution of it.

But there are difficulties attending the accomplishment of any of God's work, and these difficulties are to be met by thoughtful and prudent deliberation and prayer. It takes time, it takes money; but our money and time are God's, for this very purpose. It requires the sacred love of the Sabbath School work, and all Christian work, and if there be love, there will be found time to do this work. A great deal may be done to remedy the bad character of Sabbath School literature by watchful, careful selection. A great many books—and this is as true of Sabbath School books as of all other classes—are not religious themselves, and they publish such books as will sell. Authors, also, will write a really good book, and let the next

sell on the reputation of that one. We must take time to make a careful selection, and when we do that, publishers will find that it pays best to publish good books. This requires a great deal of time, to read all Sabbath School books. Appoint a committee, and they communicate with the publishers, who say, "We will send you good books, and let you send back what you don't like." The committee meet to read them, and by the time they have read a dozen books apiece, they become weary, and the rest are selected by their titles.

I would have Sabbath School papers to present on Sunday, so that each scholar would have a religious paper to take home every Sunday. I would have books that have been selected with the greatest labor and care. They should be narrative, and should depict the faults, as well as perfections of humanity, so that they will educate those who read them. I remember, when I was a scholar, the books treated of good little boys, what they did, and when they died they went to heaven; and I thought if all the good boys did so, I was not going to be good. [Laughter.] That was one side of the picture only. The books should treat of their faults as well as excellencies.

Shall we have novels in the Sabbath School? It is rather too late to ask that question. Nine tenths of the books are novels now, and very poor ones at that. Pilgrim's Progress might be called a novel, and other books of the same character. We cannot lay down a fixed rule of this kind, but we can see that the quality is improved. Where the children come from all classes, you must provide them such things as they will read, and those adapted to the circumstances of the pupil. Christianity does not lay down a fixed rule for this, that, or the other, but get the very best library you can.

Rev. T. S. Dunn said: I am almost ready to banish the whole library from the Sabbath School. The character of the books is such as to almost destroy the good from the lesson. I am in favor of a good Sabbath School paper, to give away to the pupils.

Rev. R. Bentley, D. D., said: I do not know of any way to meet the difficulty, and of counteracting the evils of the trashy literature that is thrown about our doors, than to furnish the Sabbath School with good literature. It seems to me that, instead of tearing down our libraries, we ought to put better books in their places. We certainly ought to have the library in the Church. [Applause.]

Rev. Mr. Beckwith said: We want a new paper, that shall meet the wants of the school—such a paper that has not yet appeared. I would suggest that some good brother, who has the capacity for that kind of work, shall take it up. There is a fortune in it.

Bro. Hall spoke of the need of good literature for the scholars, and claimed that the place to supply the need was in the Sabbath School, and in no other. He believed that there should be more capital used, to improve the general tone of the libraries.

Gospel Hymn No. 282 was then sung. The delegates were then requested to send in questions for the "Question Drawer" this afternoon, as early as possible. The Secretary would provide slips of paper for their use.

Chas. Geddes was then introduced, and made a report on the—

YOSEMITE CHAPEL.

He asked how many of those present had ever heard of the Yosemite Chapel, and how many had seen it, and he expressed disappointment that there was not a more general knowledge of the chapel. He then gave a short history of the chapel, and the manner in which they paid off the debt, which was accomplished in 1882. The speaker displayed a photographic view of the chapel, and presented it to the Association, with the assertion that this house of worship was the only tangible property owned by them. Something more remained to be done; the interior needed furnishing, plastering, and painting, and he hoped some provision would be made for raising money to accomplish these improvements. He then read a report by J. M. Hutchings, showing that in 1881 the receipts were $139 85; 1882, $108 15; 1883, to October 1st, $23 45; total receipts from May 1st, 1881, to October 1st, 1883, $271 45; expenditures, $144 49; balance on hand, $55 63.

Rev. M. C. Briggs, D. D., made an earnest appeal on behalf of the chapel, and President Rice also indorsed all that could be said in regard to the value of the chapel, and the good that it must hereafter accomplish. He spoke of the great interest which Joseph Cook took in the chapel, and the congregation sang, at his suggestion, the doxology written by Mr. Cook:

"The Hills of God support the skies,
To God let adoration rise;
Let hills and skies and heavenly host,
Praise Father, Son, and Holy Ghost!"

A vote of thanks was tendered to Mr. Geddes for his gift, and a motion carried, that copies of the view be procured and sold, the receipts to be devoted to the improvement of the chapel.

The Committee on Nominations reported that the name of Rev. H. A. Sawtelle, D. D., be substituted in the Executive Committee for that of Rev. J. Q. A. Henry.

The report was adopted.

The Committee on Resolutions reported as follows:

1. That this Convention request the International Sabbath School Committee to arrange for a quarterly lesson on temperance in the regular course of Sabbath study.

2. That this Convention would suggest to the various Boards of Publication which circulate Sabbath School literature, that illustrations appropriate to temperance be arranged for the primary and intermediate classes.

3. That this Convention recommend Superintendents to request that teachers give frequent and regular lessons on the evils of intemperance, and to inculcate pledges, involving total abstinence from the use of all alcoholic beverages, and from the use of tobacco and opiates, with a view of getting the youth of our schools to take a firm stand against intemperance in all its forms.

4. That this Convention recommend that great care be given to our Sabbath School libraries, so that they may be a substitute, as far as possible, for the vicious literature that is sown broadcast over the State; and that we recommend to all Sabbath School Committees that a good, healthy temperance department be encouraged.

5. That we have received with pleasure the communications from the Woman's Christian Temperance Union of this State, and congratulate them upon their success, and beg leave to assure them, as Christian workers, that we heartily wish for them increasing success in the great work of temperance.

6. Believing that there is a necessity for more thorough organization in our county, township, and Bible school work throughout the State; therefore,

Resolved, That it is the sense of this Convention that the Executive Committee should employ a Secretary, whose whole duty it shall be to go to unorganized counties and aid in the organization of the same, or pay the expenses of any Sabbath School worker who will volunteer to do the work without pay, as they deem best.

7. *Resolved*, That this Association, through its Executive Committee, shall offer to the Bible schools and counties of this State the following prizes, as an incentive to more thorough and complete organization:

First. A prize of twenty-five dollars to the Bible school that reports to the next State Convention the best contributions for benevolent purposes during the year, from May, 1884, to May, 1885, (not including money spent for the school). The whole amount of membership, the number contributing every Sunday, and the amount given, to be the basis of award.

Second. A prize of twenty-five dollars to the school of more than one hundred scholars that reports the best average of attendance and lessons for the entire year, the Executive Committee indicating points on lessons.

Third. A prize banner, or county map, worth twenty-five dollars, to the county that makes the best report to the next Convention; the basis to be, first, townships organized and township conventions held; second, systematic visitation of the whole county; third, general

attendance compared with total membership; fourth, the total membership compared with the total population of the county.

8. *Resolved*, That the Executive Committee be authorized to write and plan for the International Convention to meet on the Pacific Coast, at the most suitable place, in 1887.

9. *Resolved*, That the Bible school workers of California should do all in their power to place in the hands of both teachers and scholars of our schools the Bible, for the study of the same; and may the time soon come when we can have a day of thanksgiving for the open Bible, and of prayer for the promised blessing upon its use.

10. *Resolved*, That, as a medium of communication between the Bible school workers of our State, we recommend the continued publication of the *Reporter* at least quarterly, and that the subscription price be ten cents per number, or eight dollars per hundred; and that five thousand copies or more be issued, as may be deemed best.

A motion to adopt the report, after some discussion, was withdrawn, and a substitute, making the report the first order of the day at 2 P. M., was adopted.

Two verses of Gospel Hymn No. 97 were then sung, after which followed—

MEETING FOR PRIMARY CLASS WORKERS, LED BY MRS. SUBLETTE.

Mrs. Sublette, probably the most successful primary teacher on this coast, in lieu of an address, prepared a lesson on "Sowing the Seed."

Mrs. Sublette used a blackboard, over which had been fastened slips of paper concealing drawings illustrative of different points in the lesson. The paper was not removed until the drawing which it concealed was required to illustrate the point under consideration, thus keeping the attention of the children attracted toward the blackboard. During her address she stated: "One Sunday, when I had 284 little children in our primary room, a teacher put her head inside the door and said: 'What are you going to do with all these little children?—how do you keep them quiet?' I had no time to answer her, but I pointed to the blackboard and held up a piece of chalk." The power of a "piece of chalk and a blackboard" was well illustrated by the deep attention which the large audience paid her throughout her address.

At the close of the lesson, Dr. Briggs, of Alameda, arose and said:

Mr. Chairman:

If I am in order, and if it is proper to send a lady as a delegate, I move that we send Mrs. Sublette to the Louisville Sabbath School

Convention, as a delegate from the California State Sabbath School Convention.

The motion was immediately seconded and carried, amidst great applause.

Mrs. Sublette thanked the Convention for the attention they had paid her during her address, and in accepting the nomination also thanked them for the honor.

The doxology was then sung, the benediction was pronounced, and the Convention took a recess till 2 o'clock P. M.

Afternoon Session.

Services were opened in the afternoon by the singing of the Hymn commencing, "What a friend we have in Jesus!" After the prayer, President Rice announced that the first order of the day was the action upon the report of the Committee on Resolutions.

The resolutions were read one by one, and were voted upon. The result was the adoption of the report, with the exception of the resolution offering prizes to the Sabbath Schools.

On its being announced that Rev. C. D. Barrows, D. D., would be unable to address the Convention in the evening, as per programme, it was moved and carried that he exchange time with J. M. Havens, Esq.

Rev. C. D. Barrows was accordingly invited to the platform, and addressed the Convention. We regret our inability to give his speech.

Rev. M. M. Bovard, of Los Angeles, then opened the discussion on—

How to Teach the Lesson.

He said: *My Dear Friends:* In order that you may have the benefit of all that may be said upon this subject aside from myself, I refer you to the remarks of Dr. Beckwith in the opening of the Teachers' meeting, as being very closely connected with this subject. I also call your attention to the remarks that have been made by other Sabbath School workers incidentally.

In opening this discussion, I would say, first of all, we must see that the teacher has a number of things.

First, that the teacher is thoroughly prepared for his work. When he comes to take his class, we cannot stop to discuss. He must be prepared, both as to his mind and to his heart. We must know from

him his attitude towards his class, and towards the Book he holds in his hand.

He may look upon his class as those that have come to him simply seeking after information—persons that wish to be instructed, wishing to gain some knowledge. He may, again, look upon those that are in his presence as those that may be, through his influence, brought into the way of everlasting life, or those that may be, through his neglect, his inefficiency, lost forever. In a word, he may look upon those that are before him as those that are there seeking salvation; and we should insist that this latter view should be taken by every teacher. He must understand that those that are put into his keeping, whether they are little children, or youths, or men and women, must be saved, and saved through his labor, and through the instrumentality of the Word he holds in his hands.

Now he may look upon that Word as a kind of antique old book, that has many interesting things in it—a kind of a relic that has come down to us. He may look upon it as a kind of common sense book, having some very fine things in it. He may look upon it as upon the writings of ancient philosophy—like the writings of Plato, Aristotle, and others, and he may, very possibly, have discovered a high standard of purity in it. He may look upon it as the Word of God; and not only as the Word of God which was spoken in all the ages past, but he may look upon it as the living Word of God.

I insist, and must insist, that he take this latter view. It is not like the words of human philosophy; it is not like anything else; but it has in it more of life and love than any other book in all the world. And every person that comes to us for these positions must have love, and must have life.

Now we have before us the work. The work is to get this loving word into the hearts of the pupils. You do not come to teach them something they do not know, but what we believe to be the work is that God's love is to be put into the hearts of His people, and we are to put it in such a way that it will fall upon good ground and produce fruit. I like the words spoken by Dr. Beckwith this morning, that the Word itself is the book. I do not like oratory on the part of a Sabbath School teacher. Being a teacher myself, I know the temptation that comes to every teacher to turn away from the regular work and go to oratory. You are taking up the time, and deceiving those that are before you. Bearing upon this question, a few weeks ago, at an evening service, a lady rose and said: "A few months ago I was asked to take a class in the Sabbath School. I said my father was a preacher, and he had Commentaries, and when he was to preach he would go to his great library and examine his Commentaries, and all the works that bore upon the subject. I said, I have not a Commentary in my house; I have not means of getting Commentaries; I could not bear them if I had; hence I cannot teach." She was finally prevailed to take the class, however, and the day came, and she stood

before her class. All she could do was to take the Word and give it to the children merely as it appeared to her, and she tried to make it plain to them. We should simply try to be plain. I think with Dr. Beckwith that the simplest words are best. The practice of discussing some portion of the lesson should be, in some sense, according to the class.

Now, there is another thing that I wish to speak of. I believe that there is a power from the heart that has been, in some sense, included in our work. I do not wish to intimate that I have made a discovery in this matter. This Sabbath School work is a work that is to be done with the heart. We can do many things with it. I want you to cultivate the heart, so that it can do the work it is created for. I believe that the man that understands human nature the best—the man on whose judgment you can rely with the most certainty in reference to men—is the man that has the best heart. Abraham Lincoln was such a man. We call it understanding, but it is the *heart.* I believe that it is one of the best agents to reach out and gather Christians with. I believe it is a good thing to impart enjoyment—reaching out and out, and then falling upon some other heart—and it is something we must have if we are to teach. I may here say, really and truthfully, in answer as to "How to teach the lesson?" with the heart. It is one of the most promising agents in your power. May God bless you in this great work, my Christian brothers and friends.

During the short discussion which followed, Rev. Mr. Worth favored the Convention with a Gospel Song.

Judge Underhill then addressed the Convention on—

SYSTEMATIC BENEFICENCE.

Mr. President:

I am to speak of systematic *beneficence*—well doing; not *benevolence* —well wishing. There is an important difference. For while all well doing must be preceded by well wishing, it is by no means true that all well wishing will be followed by well doing. The most indifferent and parsimonious even may wish well to others. It costs nothing. But to do well, and to this end to expend time, money, mental exertion, for the benefit of others—in the relief of distress, in restoring the wandering to paths of duty and peace, in throwing sunlight into darkened homes and hearts—all this is a work of principle, it may be of great self sacrifice. To do this occasionally, spasmodically, upon impulse even, is commendable in a measure. Better this than nothing in such directions. Much of our beneficence is of this order. In fact, were impulsive well doing eliminated as a factor from the beneficence of our times, the lowering of the volume of accomplish-

ments would be fearful, amounting to moral disaster. With such a condition, a panic would exist in all of our agencies for good; the machinery for the relief of suffering and benighted humanity would largely cease to move, and a prolonged lament would go up from all quarters of the world.

That the beneficence of our times is dependent, in great measure, on impulses, is evidenced from the appliances made use of in playing upon the emotional and sympathetic elements of human nature. Sensational printed matter, earnest personal appeals, the voice of the eloquent speaker, of the accomplished singer, the social, the fair, all these, and more, brought into constant requisition to secure the means needful for beneficent action. Suppose that all these agencies were suddenly to cease, and all men were left at once to their own beneficent principles, unaided, without a call from a living voice, or a printed page, how long, think you, would our public charities survive? How long would our missionaries continue to receive with regularity their stated supplies? How many new churches and seminaries of learning would be yearly established? How long would many of those now in existence be able to prosecute their work unembarrassed? To such a degree is the Church, in all its multiform modes of action, dependent upon impulsive beneficence, that no one dares for a moment to contemplate the withholding of the sensational means used to stimulate these impulses into action. And as sensation working has come to be a system, so there has come to be a race of professors of the art, who are employed for their skill in this regard, and the Churches dare not dispense with their services. Now it is plain that all this is more or less precarious, being dependent on circumstances which are uncertain; that it cannot be uniform nor universal in its operation, and that it is beneath the dignity of the cause which we maintain. There should be a deeper principle moving the great Christian army, and a more solid support for its work. If it is asked what this shall be, there can be but one answer, I imagine, and that is, that every Christian man and woman shall adopt a mode of action founded upon the most earnest and expansive love, and the most profound convictions of personal duty; a mode of action which shall be independent of the action of others; that shall be absolute, and not relative. That there are some relative duties in this regard is no doubt true, as, in case a specific amount is to be raised in a certain community for a special object, it is plain that some persons in that community must give more than others, in order to secure the requisite amount, and, in such a case, the comparative ability of the parties from whom the money must come may be a proper subject for consideration. This has often occurred in providing for the erection of new churches, and in lifting Church debts. But in general, for Church work, for missionary work at home and abroad, for Sabbath School extension and Church erection in new and destitute fields, for the multiplication of Bibles and religious literature in all the languages of the earth, all of

which we acknowledge must be done, in obedience to the parting command of our Lord—for all this there is need of all the funds which could be raised—if all were to give in the spirit of the woman commended of our Lord, who cast in all her living—if all were to contribute according to the teachings of consciences enlightened as to the emergencies of the case, and as moved by the ever indwelling Holy Spirit. Should every dollar passing through the hands of Christian people, not reasonably needed for the ordinary purposes of life, be inscribed under the national motto, "in God we trust," "and to God we give," and cast into the treasury of the Lord, no doubt all the many millions which would thus be secured, in addition to the amounts now raised, could be, and would be used to advantage in Christianizing the world. Conversions, like most other great accomplishments, bear a certain relation to dollars, inasmuch as dollars mean workers, pastors, missionaries, Sabbath Schools, Bibles, and all these mean conversions; and conversions mean more contributors, workers, Sabbath Schools, Bibles, and these mean more conversions, and so the circle widens without limit.

It may be possible, by a tabulation of facts, to determine the average cost, human agencies alone considered, of the conversion of human beings. And yet when we remember the words of our Saviour, "What shall it profit a man, if he shall gain the whole world and lose his own soul?" by which we are plainly taught that each soul is worth more than the whole world, at least to its possessor, we should not scruple at any outlay for the accomplishment of so glorious an object as the salvation of a soul from death. But it may be a matter of interest, perhaps of encouragement, to reach some approximate results in this regard. It is estimated that the United States contributes annually, for the support of churches and ministers, the sum of seventy-five millions of dollars, and thirty-one millions in addition for benevolent purposes, aggregating one hundred and six millions of dollars expended for beneficent work. Now we have only to ascertain how many conversions take place annually in the United States and elsewhere throughout the world where this money is expended, which may be traced directly or indirectly to its use, to determine the average cost, financially considered, of each conversion. If it shall appear that one million and sixty thousand are so converted annually, the average outlay will be one hundred dollars. If twice this number shall be found to be so converted, which is probably nearer the truth, though doubtless far below it, the average outlay will of course be fifty dollars, a sum plainly within the reach of most Christian people. In this view of the case, it must be a question for each Christian man and woman to consider, shall I expend the sum so required for this glorious purpose, or rather devote the money to the purchase of some unneeded luxury? Having for once forborne the luxury, so called, for the greater luxury, the lasting good, the question will then demand consideration, shall I repeat the operation, and again and

again? In other words, shall I make the practice of giving for this purpose constant and systematic? The number of persons who may then be brought from a condition of alienation to that of loyalty to the Divine Will, by our instrumentality, will only be limited by our financial power. For such a purpose who would not wish to possess a purse which would reach to the skies?

But the beneficence of the owner of the long purse need not be limited to the supply of the means for keeping other minds and hands at work, which is implied in what has been said. The heart that is warm enough to give freely for this purpose, is just the heart to keep its own hands and mind at work, and to accomplish the best results as a direct moral power. It is the warmth of the heart which gives fervor to the words of the mouth, and such words are likely to warm and melt the hearts with which they come in contact. Hence the liberal giver will have greater influence in the use of his own mental and moral powers than the illiberal giver, and more, it may be, than the agent who is employed by his contributions. It is the principle of heat as a mode of motion, applicable in morals as well as in physics. And it is probable that there is no other certain method of producing a moral motion in others, except by bringing a moral heat to bear upon them, human instrumentality alone being considered. Instance the results of the labors of such men as Moody, Hammond, Whittle, and others. Now, the man who has the long purse, and keeps it open for the benefit of others, is likely to have a warm heart, and to keep it glowing for the same purpose. Here is a combination of the powers of beneficent action, the mental, moral, and financial, each enlarging the force of the other, and the greatest good in individual action is thus attained. Such a person becomes the center of a moral system, like the sun in the heavens, and the moral motion around such a center may be intense.

But go further, and add to this other such centers, having their circles of influence impinging upon each other, and acting in the same direction. We will then have another law in operation, the law of associated action, the magic power of which is not yet fully understood by the different branches of the Christian Church, or they would draw closer together. It is probable that the increase of the force of individual action is greatly augmented by such combinations; that the aggregate results are not simply in the ratio of the numbers so combining, but rather as the squares of the numbers, and that two such centers, so combined, may have four times the power of one; that three such centers, so combined, may have nine times the power of one; and that ten such centers, so combined, may possibly have a hundred times the power of one in Christianizing the world. There are many such centers even now in operation, and their combined influence is rapidly disintegrating the powers of darkness.

Now let us add to the rapidly increasing numbers of workers who combine in themselves mental, moral, and financial powers of a high

order, who may be considered the great generals in the Christian army, the rank and file of those who possess these elements of influence in lower degrees—the wealth, it may be, without marked mental power, or the mental power without the wealth—and let all these great and small powers be fully Christianized and systematized, and let them all act harmoniously, and in the same direction, and who shall be able to limit the results. It is from the approximate combinations of such forces that so much has been accomplished in Christianizing the world during the present century. It is well known that in the year 1800 the number of protestant Christians in the world did not exceed two hundred millions, while in the year 1880 the number had increased to four hundred millions, or one third the population of the globe, and that as much had been accomplished in Christianizing the world in the first eighty years of the present century, as in the preceding eighteen hundred years of the Christian era. Astonishing as this may seem, we may perhaps be able to understand it when we consider the agencies at work, and the laws of moral forces running through them all, as stated, always looking reverently to the great Law Maker above and behind them all, beneficently energizing these forces; remembering, too, that most of the great appliances in use for facilitating the progress of Christian work, the missionary societies, Sabbath Schools, steam printing presses, and steam powers of transportation, have either been invented, or brought into effective action during the present century. And now, if the two hundred millions of Christians of the year 1800, with all their want of facilities and experience, were able to develop and systematize all these powerful agencies and appliances, their successors, enlarging and multiplying them from decade to decade—enlisting, drilling, and equipping, with increasing rapidity, from the outlying multitudes—and at last to present, in the year 1880, to the astonished gaze of men and angels, an immense army of four hundred millions of protestant Christians, active and able, furnished with all the most approved appliances and munitions for Christian warfare, what may not this great army, so trained and so equipped, be able to accomplish in the next eighty years?

Mr. President, I am prepared to believe that in less time they will finish the business, under God, and Christianize the world. Some of the children now in our Sabbath Schools may be here to celebrate the event. The rest of us will hear the glad tidings in our home above, and catching up the strains of rejoicing which come to us from our old homes, with rapturous acclamations, shouting glory to God in the highest!—the earth is the Lord's, and the fullness thereof!—will help to swell the grandest of all grand jubilees in heaven.

No. 6 Gospel Hymns was then sung, after which Rev. John Coyle was introduced, and addressed the Convention on—

TEMPERANCE WORK IN THE SABBATH SCHOOL.

Mr. President and Fellow Workers:

I am glad to say a few words in opening the discussion on this question, for I believe no more important one has been brought before this Convention. I am glad, sir, that the temperance sentiment of this age has advanced so far as to be willing to introduce temperance work in the Sabbath School. I regard it as one of the landmarks of the century.

When we consider how deep-seated and widespread the drinking customs of society were fifty years ago, when we remember, as our fathers tell us, that upon all occasions it was expected to be furnished, and when we remember how far the best part of society has drawn away from these customs, we may look upon the past fifty years as a century of progress, full of prophecy for the future.

When the first temperance society was organized, its articles provided that "any member of this association that shall be convicted of drunkenness, shall be fined two shillings, unless such intoxication takes place on the Fourth of July." [Laughter.] Sir, we find that the work has advanced so far, that to-day prohibition has become the slogan of a political party, which has left its impress upon the statute books, in a "local option" vote in some of our States.

But, to my mind, there is no feeling that furnishes so much hope and encouragement for temperance as among the children of the Sabbath School, for the reason, first of all, we strike a fatal blow at the liquor traffic by cutting off its source of supply. Let me illustrate this, though. Once, on the banks of the Nile, there lived a fierce crocodile. A congress was held in order to find some way of destroying this monster, but none could offer a certain plan. An ichneumon came in and said: "I am very small and feeble, while you are great, and strong, and many, and yet I am more terrible to the crocodile than you are, because I attack him in the egg. While you are consulting how to kill one, I am destroying fifty in a day!"

The crocodile is the liquor traffic, the ichneumon the Sabbath School. While statesmen are discussing constitutional amendment, while political parties are forming prohibitory laws, while temperance speakers are consulting as to how they shall destroy this giant, we propose to crush this monster by attacking him in the egg! [great applause,] by having the boys and girls pledge themselves to total abstinence. There is not a man here to-day, whether he be threescore and ten, that does not feel the influences that were gathered at his father's altar. With this fact before us, we see that it becomes absolutely necessary that we should instill, very early, in the minds and hearts of the children, an undying hatred of strong drink. There is nothing that promises such sure results as temperance work in the Sabbath School. When you are working upon the heart of a child, you are working upon clay. There is nothing, to my mind, more beautiful than

a child that has been wholly consecrated to good from the cradle to the grave; a life that cannot end and that has no discredit. Let us begin early with the children. It seems to me the very first, best, and shortest way of securing this desirable end, is to secure the earnest and early conversion of the child to Christ.

Do not be afraid the child will not understand you. I never saw a child that could not understand the simple and beautiful words of Jesus. In accomplishing this end I believe that our success will be in proportion to our faith. There is another point that I wish to present, that has a bearing directly upon the question in issue. I believe there is no means that tend so surely in the direction of leading the children to temperance, as in their organization into Bands of Hope, or some temperance organization. I have been led to this conclusion from a careful study of statistics that have been placed in my hands. It has been found that where temperance organizations have been formed in Sabbath Schools, results have shown an increased attendance on the part of the pupils, consequently an awakened interest on the part of the parents.

Oh! my friends, when the time comes, by and by, and we shall stand in the presence of the Master, and he shall say to you and to me, "Here is your crown, but where are your jewels?" Blessed would it be if we can look upon Jesus standing in the light that comes streaming from the throne, washed in the blood of the Lamb, and hear him say: "These are my jewels; they shall shine in the crown forever and ever." [Applause.]

At the close of the address it was announced that Mrs. E. M. Richardson was present in the audience.

On motion of Dr. Briggs, she was invited to the platform, and delivered a short address on Temperance and the Band of Hope work.

The time allowed for discussion not being up, on motion of Rev. Mr. Urmy, it was decided to let the ladies have the remaining portion of the time.

Mrs. Richardson also, on invitation of the Convention, sang a temperance song.

QUESTION DRAWER.

Rev. M. C. Briggs answered the following questions, which were handed in during the day, by different delegates:

Question—Why has not the southern portion of the State been represented in the selection of officers and in the Executive Committee?

Answer—The Executive Committee would be the one to answer that. I was not aware that it had not been represented. I considered the representation fair enough in every way.

Q.—Would it not be more useful to have fewer "big" speeches at our State Convention, and more practical experience, discussion, and illustration by working members of long experience?

A.—There has been nothing, so far as I know, to warrant a person calling the speeches which have been made during this Convention "big speeches." If speaking too long is what is meant, I should sympathize with the brother who asks the question.

Q.—Why was this Convention so timed as to throw out the Baptist Church?

A.—I was not aware that it was so. I do not know anything about it. [It was then explained that the Baptists had a meeting this week. The Baptist brethren, however, were invited to take part in this Convention, Dr. Sawtelle accepting.]

Dr. Briggs—The only way to make it all right is for everybody to turn M thodist. [Laughter, and cries of "Presbyterian," "Congregational[e]" etc.]

Q.—S'hould not ladies open discussions and take part in the meetings of this Convention, and be put on committees?

A.—I heard the ladies invited to speak a few moments ago, and conclude that the arrangement is entirely agreeable. [Laughter.]

President Rice—We like the sisters. [Laughter.]

Q.—Why was not the Congregational Church represented on the Executive Committee of this Association?

A.—[Explained that it was represented; members of the Congregational Church being on the Committee five or six years.]

Q.—Why is it that ministers of the Gospel—professional teachers of the Word—are not always, in fact, not generally, superior Sabbath School teachers?

A.—If that is true, it may be for any of three reasons: First, by preaching too much, instead of teaching; second, you ought not to expect a minister to teach well and preach well—he ought not to be required to teach a class; third, I am not sure that it is true. [Laughter.]

Q.—Do not many of the under-shepherds in our Sabbath Schools treat the pupils as though they had been trained to herd goats, rather than the tender lambs of the flock, and to feed them browse, instead of the sweet and nutritious grapes of the Gospel truth? [Laughter.]

A.—If any teacher in charge of a class does not confine himself to the Word of God, he had better be dismissed.

Q.—Does early education and moral training supercede the necessity of regeneration? In other words, is it possible to so preserve the moral purity of children as not to teach them the necessity of the atonement?

A.—If I may answer in a single word, no, no! Every human being needs regeneration.

Q.—Should teachers who dance be employed in the Sabbath School?

A.—If Sabbath School teachers dance, they ought to dance morally. [Laughter.] I do not think it helps them as teachers. As far as my

observation goes, it is a very unprofitable thing for a Sabbath School teacher to spend time in that way.

Q.—What about orchestra in Sabbath Schools—fiddles, and such things? [Laughter.]

A.—I say by all means let us have the music.

Q.—Should capital punishment be used in the Sabbath Schools? [Great laughter.]

A.—(After laughing had ceased.) Oh, I beg your pardon; though the laugh was certainly worth something, it is *corporeal* punishment. If I was going to use either, I should use capital punishment. John Wesley once thrashed a boy, with good moral effect, though I would not advise it as a general thing.

Q.—Which is the best hour for Sabbath School?

A.—I should say the best hour is in the morning, immediately after the sermon, though I shall find many who will differ from that opinion.

Q.—Would you employ unconverted teachers?

A.—This is a novelty! Did any of you ever hear that before? It is so new that I shall have to pass it over. Dr. Cole was called on to answer, by Dr. Briggs, and he gave, by way of reply, an anecdote, where a party applying for a position as a Sabbath School teacher was asked: "Are you a Christian?" The teacher answered, "No." The reply was: "The blind leading the blind."

Q.—Do you indorse the general practice of Superintendents, reviewing the lesson from the desk after the close of lesson study?

A.—It depends entirely upon the Superintendent's qualifications. If the Superintendent is capable, it is an excellent service.

Q.—What would you do with a Sabbath School which has fallen into the ruts, and is ready to die?

A.—If I were the man that asked the question, I would go home and make a stir in that community. I would break something. [Laughter.] It seems to me there is a screw loose somewhere. I know of nothing better than personal exertion and prayer.

Q.—In transferring pupils from the Primary to the Intermediate department, should they be distributed, or should they be organized, and go out of the Primary as classes?

A.—I wish Mrs. Sublette would answer that question. What is your practice?

Mrs. Sublette—I think they should always go as classes, the teacher going with them.

Q.—Will children dying young, remain children forever, or become like adults?

A.—I hope to know about it by and by. I will venture the speculation that they will not become like adults, and adults will not be such as we have seen them in this life. They never die, and I suppose by that, they never grow old. I was traveling in Illinois, and in the same carriage with me was a very old man. Being curious to learn his age, I leaned across the aisle, and said: "My dear sir, may

I take the liberty of asking how old you are!" "Old," said he, "I ain't old; a man that is immortal has no business growing old!"

Q.—What is the best Sabbath School singing book for a medium sized school?

A.—To illustrate the difficulty of answering the question, Dr. Briggs asked seven different persons, and received as many different answers. Among the answers received were "Psalms of David," and "Gospel Hymns." Dr. Briggs adding: "A man should purchase that which in his best judgment is the best."

Q.—Would it be an improvement if the Sabbath School, in the study and recitation of the lesson, should use the Bible instead of the lesson helps?

A.—I entertain no doubt on this subject. I would have the Bible in the hands of every Sabbath School scholar in the land. I would have him study the Bible as the Bible, and not merely to get a certain thing or reference from it.

The time being greatly overdrawn, upon Dr. Briggs's suggestion a vote was taken as to adjournment, which was carried, a considerable number of questions being left unanswered.

The Executive Committee were announced to meet at 7 P. M., after which, with the singing of "Praise God from whom all blessings flow," the Convention took a recess till 7:45 P. M.

Evening Session.

The closing session was held at 7:45 P. M., in the main audience room. The opening exercises were begun by the customary song service. The 134th Psalm was then read, after which H. J. McCoy, General Secretary of the Young Men's Christian Association, led in prayer.

Dr. Gibson, Chairman of the Executive Committee, reported the following names, to be voted on as delegates, to represent California at the International Sunday School Convention, to meet in Louisville, Ky., beginning on June 9th: H. C. Sigler, G. Wiley Wells, Mrs. William Sublette, D. Cobb, G. W. Lyons, J. M. Newhall, and Rev. H. J. Becker.

Upon a vote being taken, the nominations of the Executive Committee were confirmed.

The Executive Committee also moved that H. C. Sigler be sent as a fraternal delegate to the Iowa Sunday School Convention. The motion was carried.

The Committee on Resolutions reported the following:

That we tender our thanks to the citizens of Oakland, whose generous hospitality added much to our enjoyment of the Convention; also, to the local committee, [applause,] who have so thoroughly fulfilled their duties in their provision for this Convention; also, to the members of the First Congregational Church for the use of their house of worship.

A Member—I think that is incomplete. There are some omissions, which I think should be remedied. I think that the excellence of the entertainment during the evening has been due to the excellent music from the choir. [Applause.]

A rising vote was taken, and the resolutions were unanimously adopted.

Additional resolutions were also offered and passed, recommending the Executive Committee to consider the "Tonic-sol-fo" system in music, and thanking the press for their excellent reports.

PLACE OF NEXT CONVENTION.

The Convention having carefully considered the different places nominated for the next Convention, reported in favor of Woodland. Their report was adopted.

Attention was then called to the motion that was passed with regard to having small photographs taken of the large one presented to the Convention, by Charles Geddes, of the Yosemite Chapel. In accordance with that motion, the Executive Committee had decided to have the large picture photographed, the photographs to retail for fifty cents each, orders to be sent to W. F. Gibson, 916 Washington Street, San Francisco. The proceeds to go to the chapel.

Rev. E. R. Dille, of San Francisco, was then introduced, and addressed the Convention.

At the close of Dr. Dille's address, the anthem, "Sweet Galilee," was sung by the choir.

A collection, for expenses, was taken. The President then announced that, as the time had been occupied, and as it was getting late, he would omit the closing address, as per programme. He also said that the Executive Committee had decided on printing the minutes, provided a sufficient number were then subscribed for to warrant them in the undertaking. The price was set at ten cents

per copy. President Rice opened the subscription, by offering to take twenty-five copies, afterwards raising to fifty. About four hundred copies were ordered then and there. It was stated that additional copies could be obtained by sending to the Secretary, Mr. W. F. Gibson, 916 Washington Street, San Francisco.

The motion of adjournment was then adopted, and the audience rose and united in singing, "Blest be the tie that binds our hearts in Christian love."

Prayer was offered, the doxology sung, and the Convention was closed with the Apostolic benediction.

HENRY H. RICE, President.
WILLIAM F. GIBSON, Secretary.

ERRATA.

Page 4—For Boord, read Bovard.
Page 38—For B, read R, in the name Dr. B. E. Cole.
Page 38—For Searley read Searby.